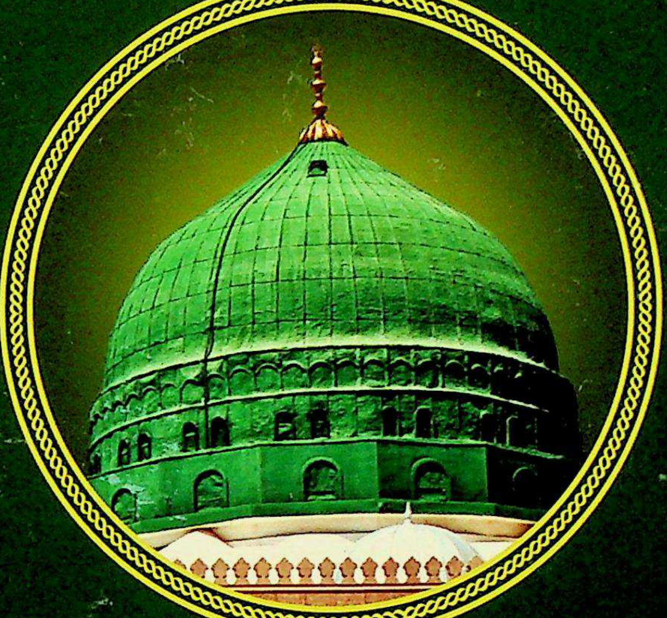
EXPRESSING DELIGHT *in the Birth of the Light* ﷺ

Iẓhār al-surūr li mawlid al-Nūr ﷺ

Preceded by a treatise of Imām al-Suyutī



On Assembling to Celebrate and Rejoice over the Birth of the Greatest Messenger ﷺ, with a Discussion of Its Legal Proofs and the Arguments of Those Who Forbid It

Muḥammad b. Yaḥyā al-Ninowy
(May Allah Most High forgive him, his parents, and the believers)

Foreword by
Al-Muḥaddith ʿAbdullāh b. ʿAbd al-Qādir al-Talīdī

Translated by
Abdul Aziz Suraqah

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THE EXCELLENT INTENTION OF CELEBRATING THE MAWLID

Ḥusn al-maqṣid fī ʿamal al-mawlid

Imam Jalāl al-Dīn al-Suyūṭī

With a foreword by
Muḥammad b. Yaḥyā al-Ninowy

Translated by
Abdul Aziz Suraqah

Foreword

Shaykh Muḥammad b. Yaḥyā al-Ḥusaynī al-Ninowy

All praises are due to Allah as befit His Majesty and Perfection. May benedictions and salutations be upon our master Muḥammad and his Family.

Love for Allah and his Messenger ﷺ is one of the central most acts of worship that spring from the heart. It assumes an immensely high rank in the religion. It is the sustenance of the hearts, the succor of the spirits, the coolness of the eyes, the delight of the souls, the light of the intellects, and the fortification of the inward. Love for Allah and His Messenger ﷺ *is* life, and those who are deprived of it are counted among the dead; it *is* light, and those who are bereft of it drift aimlessly in the oceans of darkness; it *is* healing, and those who lack it suffer untold maladies; and it *is* delight, and those who fail to acquire it live lives of stress, pain, disquietude, and agitation.

This love, for the believer who treads the path to Allah Most High, is like the head of a bird: if the bird looses its head it will die and collapse midflight. And thus love is for the believer: when love leaves the heart, his spiritual journey to Allah will come to an immediate standstill.

Love is like a tree planted in the heart of the believer: when it is watered with sincerity and emulation of the

Beloved Prophet ﷺ it will "*yield numerous fruits at all times by the leave of its Lord.*" (Quran 14:25). Love is the root of the root of faith because faith (*īmān*) is comprised of statements and actions, and its basis is the knowledge (*maʿrifa*) rooted in the heart—which is also the locus of love. Love, we conclude, is an action of the heart by which we validate our steadfastness (*istiqāma*) and commitment to Islam. Through love we are able to orient ourselves in our journey to Allah the Exalted. Acts of obedience barren of love are like a lifeless body, and when acts of worship are devoid of love for Allah—the Exalted and Sublime—they become mechanical in their nature, performed and completed without the slightest effect on the soul, and lacking any efficacy in changing behavior for the better.

Allah Most High connected love for Him with love for His Prophet ﷺ and has made it incumbent upon believers and forbidden for reprobates. The Exalted says in Sūra al-Tawba: "*Say, 'If your fathers, your sons, your brothers, your wives, your relatives, the wealth you have acquired, the commerce whose decline you fear, and your dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His path, then wait until He fulfils His command. And Allah does not guide the reprobates.'*" (Quran 9:24) This verse is one of the clearest proofs for the obligation to love Allah and His Beloved Prophet ﷺ. In this verse Allah mentions the things that are most beloved to people in this life—worldly delights, family, etc.—and threatens those who show preference to them over love for Allah and His Messenger ﷺ by saying, "*then wait until He fulfils His command.*" This means: Await the constriction and loss of happiness in this life and the Next that you will suffer. That is why He says, "*And Allah does not guide the reprobates.*"

It is a given that people have a natural love for a number of things. This natural love is man's inclination to the things that suit his temperament, such a parched man's love of water, a famished man's love of food, or one's love for sleep, intimacy, offspring, etc. This form of love is not intrinsically commendable or reprehensible unless it takes priority over love for Allah or love for His Messenger ﷺ, or unless it diverts one away from Allah and His Messenger, as the Exalted said in Sūra al-Munāfiqūn: "*O you who believe! Let not your wealth or children divert you from Allah's remembrance.*" (Quran 63:9) A servant's faith remains incomplete so long as he favors love for something else over the love for Allah and His Messenger ﷺ. Allah Most High says in Sūra al-Baqara: "*And among mankind are those who take others besides Allah as equals, loving them as they* [should] *love Allah. But those who believe are firmer in their love for Allah.*" (Quran 2:165) This verse describes the condition of the idolaters who loved Allah while at the same loving the idols they worshipped besides Him. The Master—Exalted is He—rejected this association and informed them that the believers love him unlike any other. Allah, in the sight of the believers, is the first Beloved. The Exalted says, "*But those who believe are firmer in their love for Allah.*" There is no contentment for the one who does not find contentment in the love of Allah, and there is nothing that will suffice the one who does not find sufficiency in Him.

We may gather from this that developing love for Allah and His Messenger ﷺ in the heart is one of the most important and pressing of duties, because it is *this* love that serves as the well-spring of goodness and sacrifice, and is the foundation of invitation to Allah Most High. This love is what humanity needs and longs for.

But love for Allah and His Messenger ﷺ does not arise from a mere rationally-based faith in Allah and His Scriptures and Messengers. Theoretical debates and ratiocinations alone have never influenced emotions and hearts the way pure and sincere love has.

The means of gaining love for Allah and His Messenger ﷺ—after establishing the root of faith—are to contemplate deeply on the noble verses of Allah's Book and to take notice of the wont (Sunna) of His merciful and kind Messenger ﷺ. That is because abundant contemplation on Allah's bounties and graces and meditation upon His majesty and tremendousness, followed by copious remembrance of Him with the heart and the tongue, imbues the heart with tranquility, the breast with expansion, and the soul with repose. When a Muslim engages in Allah's remembrance there grows in his heart a tremendous divine love: a love that causes him to deem paltry every weighty thing that lies between him and the path of proximity to Allah; a love that causes him to scorn and disdain every enticing lure; a love that causes him to consider insignificant every harm and torment meted out to him. That is because the heartfelt emotions of fear, hope, and love achieve what mere rational arguments can't.

There is in the noble Companions' sacrifice of all that was precious and valuable (may Allah Most High be pleased with them all) ample testimony (after their faith in Allah and His Messenger ﷺ) to their love, and sure proof that love is a branch and part of faith. Therefore, perfect emulation and love of sacrifice are branches of this love, because faith and love together were the causes of the Companions' immense sacrifices that shall be eternally etched in history. All Muslims require belief *and* love together. It is not enough for one to claim that he believes in the tenets of faith based solely on rational arguments; that faith is incomplete until his heart is also filled with love for Allah and His Messenger ﷺ. Accordingly, in the narration reported by al-Bukhārī in his collection, the Prophet ﷺ said, "None of you will truly believe until I am more beloved to him than his wealth, his family, and all mankind."

If a heart does not occupy itself with love for Allah and His Messenger ﷺ and love for righteousness and the righteous, it is inevitable that it will be filled with love for base desires, passions, and forbidden things. And when a heart inclines away from love of righteousness and goodness, it is well nigh impossible that the mere rational affirmation of the tenets of faith will push its owner to undergo sacrifices and have love for goodness. The reason for this is simple: if you fail to busy your heart and fill it with the truth it will be busied and filled with falsehood. This is why the love for Allah and His Messenger ﷺ and the love for the good of humanity and others in creation can never flourish through the rational affirmation of faith alone.

In his *al-Muwāfaqāt* (2:141), Imam al-Shāṭibī says:

> [. . .] That is in addition to what has been mentioned of the early Muslims and their

strenuous works that none else than the Solitaries (*Afrād*) can possibly bear. Allah facilitated for the early Muslims and made them well disposed to these works and made those works beloved to them. The early Muslims were not contravening the Sunna through their strenuous worship; nay, they were counted among the Foremost (*al-Sābiqūn*)—may Allah make us among them! That is because the ratio legis (ʿilla) for the prohibition of strenuous religious works is absent with respect to the early Muslims, so the prohibition does not apply in their case. The same may be said with regard to the Prophet's [ﷺ] instructions that "A judge should not adjudicate while he is angry." The rationale for this prohibition lies in the fact that anger clouds one's judgment and prevents him from hearing out the proofs presented in a case. This ruling applies to anything that clouds one's judgment, anger or otherwise, and it is absent when the mitigating factor is absent—and it is even absent when there is slight anger that does not cloud judgment. This view is good and sound.

The condition of the person in the former example [mentioned before this quote] is that of one who acts in accordance to the covenant of Islam and Īmān without increase, while the condition of the person in the latter example [e.g., the early Muslims who performed strenuous acts of worship] is that of one who acts in accordance to the overwhelming state of fear, hope, or love that overtakes him. Fear is a prodding whip, hope is a singing cameleer, and love is a driving force. One who is overcome with fear may perform acts in toil; however, it is his fear of what is more arduous that drives him

> to bear patiently with what is less so, no matter how toilsome it is. One who is hopeful also performs acts in toil, but his hope in complete rest drives him to bear patiently with complete toil. A lover, on the other hand, works hard and strives out of longing for his beloved. As a consequence, what is difficult becomes easy for him and what is distant become close to him. He relinquishes claims to strength for himself and feels that he has not fulfilled the covenant of love or shown due gratitude for [Allah's] graces. His every breath is filled [with remembrance of his beloved] yet he feels that he has yet to fulfill his burning desire.
>
> Likewise the one who fears for his life, intellect, or wealth: such fear—if it is in his best interest—prevents him from undertaking actions that would threaten these things; however, these same actions are allowed as dispensations if their effect extends only to the person in question, and this is so there occurs no difficulty, since these things—as we mentioned earlier—cloud one's judgment. Examples that illustrate this include Abū Bakr's decision to part with all of his wealth in service to the Prophet's mission ﷺ and ʿAlī's (may Allah ennoble his countenance) self-sacrifice for the Prophet ﷺ by sleeping in the latter's bed in Mecca prior to the migration.

In his sound collection, Imam al-Bukhārī recorded the Prophet's ﷺ definition of spiritual excellence (Iḥsān): "He [Jibrīl عليه السلام] asked, 'What is spiritual excellence?' He [the Prophet ﷺ] replied, 'It is to worship Allah as though you see Him, and if you see Him not you know He sees you.'" This is the meaning of spiritual excellence. According to the majority of scholars in the past and present, the ways of arriving unto this and the various lawful means used to realize these heartfelt emotions are collectively called Sufism.

The manner in which Medina the Illumined received Allah's Messenger ﷺ illustrates the intensity of love that overflowed from the hearts of the Helpers (Anṣār) ؓ—men, women, and children alike. Some of the scholars of prophetic biography (*Sīra*) mention that the Helpers would go out every day to the outskirts of the city and wait under the scorching sun for the arrival of Allah's Messenger ﷺ, and when the evening approached they would go back from whence they came and return the next morning. When the Messenger of Allah ﷺ finally reached them and they saw him ﷺ, in delight, their emotions held within poured out and their tongues hailed him with odes and rhyming songs of merriment. And the Prophet ﷺ reciprocated their love, as is mentioned in several hadith traditions about the virtues of the Helpers—they were truly Helpers of Allah and His Messenger ﷺ. Ibn Mājah related in his *Sunan* with a sound chain that when the Prophet ﷺ arrived at Medina the young girls of the Helpers received him while beating their drums and singing:

We are the young girls of Banū Najjār
What an excellent neighbor we have in Muḥammad!

And when the Prophet ﷺ heard this he said, "Allah knows that I most certainly love you all!"

In al-Bukhārī's sound collection there appears a long narration from ʿUrwa b. Masʿūd al-Thaqafī ؓ. Due to his intelligence and experience and connections with the kings and potentates of the day, Quraysh selected him—before he embraced Islam—to negotiate with the Muslims at Ḥudaybiya. The Prophet ﷺ came and "ʿUrwa began casting furtive glances at the Companions of the Prophet ﷺ. He said, 'By Allah! Never did the Prophet ﷺ spit except that it would land in the hand of a man among them, who would then rub his face and body with it. When he would command them they would hasten to carry out his command. When he would perform ablutions they would almost fight each other to get his excess ablution water. When in his presence they would speak with lowered voices. Out of awe of him they would never stare directly at him.' When ʿUrwa returned to his compatriots he said, 'O People! By Allah, I have been in delegations sent to the Chosroes, the Cæsar, and the Negus, but by Allah, I have never seen a king who is extolled by his courtiers like how the companions of Muḥammad extol him! By Allah, he does not spit except that it falls in the hands of one of them, who then rubs his face and body with it. If he commands them they hasten to carry out his order. When he performs ablutions they almost fight to get his excess ablution water. When they speak in his presence they lower their voices. Out of awe of him they never stare directly at him. He has assuredly presented you with a reasonable offer, so accept it.'"

This living image transmitted by ʿUrwa b. Masʿūd al-Thaqafī that reflects the extent of the Companions' love for the Prophet ﷺ—and which left a deep and lasting effect on ʿUrwa and led to his faith in this religion and subsequent sacrifice when his faith and love for Allah's Messenger ﷺ ultimately led to his martyrdom in battle—is a clear proof and decisive indication that every Muslim should ponder upon. These events prove that there is no faith in the Messenger of Allah ﷺ without love for him. Loving the Prophet ﷺ is not a mere exercise of ratiocination; it is but the effect that overwhelms the heart and utterly captivates it, dipping it in the dye (*ṣibgha*) of Allah Most High—"*And whose dye is fairer than Allah's?*" (Quran 2:138)—and leaving upon one the same impression it left on those Companions described by ʿUrwa.

Muslim reported in his collection from Anas b. Mālik ؓ who said, "A Bedouin said to the Messenger of Allah ﷺ, 'When is the Last Hour?' The Prophet ﷺ replied, 'What have you prepared for it?' The man said, 'Love of Allah and His Messenger.' The Prophet then said to him, 'You shall be with the one you love.'" The idea that love for the Messenger of Allah ﷺ is restricted to emulating his example doesn't hold weight when we consider all of the revealed texts. That is because emulation happens only when there is a strong impetus and motivator—and after the basis of faith, what impetus to emulation is greater than perfect and sincere love that moves the heartfelt sentiments and emotions, a love that the soul attaches itself to and that fills the heart and inundates it so that it follows submissively in its wake, well-pleased, joyous, and tranquil? In fact, the Messenger of Allah ﷺ made this filling of the heart with love for him a measure of perfect and complete faith in Allah; therefore, it is not enough for a believer to claim for himself belief in the basic tenets of faith. He heart must also be filled with love for the Messenger of Allah ﷺ. And even love is not enough: his love for the Messenger of Allah ﷺ must dominate over his love for wealth, children, his own parents, and all of mankind, as al-Bukharī and Muslim both reported: "None of you truly believe until I am more beloved to him than his child, his father, and all of mankind." This hadith proves that love for the Messenger of Allah ﷺ is from the same genus as love for one's child and parents. That is to say, the source of both is the emotions and the heart, not rational arguments in support of what should be believed or done. And if the love for the Messenger of Allah is not from the same source as one's love for his children and parents, the comparison and preference here would be invalid.

Emulation and obedience are undoubtedly signs that point to true love, and are a subsidiary of it. In that connection there is a couplet attributed to Imam al-Shāfiʿī or al-Nābigha or others:

You disobey God and put on airs that you love Him
Such is impossible, absurd by all measure!
Had your love been true you'd have obeyed Him
The lover is ever obedient to the object of his love!

For this reason, and to further deepen love and connection with the Messenger of Allah ﷺ, many hadith masters and scholars considered it worthwhile to take every opportunity—after fulfilling one's obligations and the Sunna—to make mention of Allah and His Messenger ﷺ. This includes the recommended practice of gathering to celebrate the birth of the Messenger ﷺ. Such celebration "entails gathering with people, reading a portion of the Quran, citing the narrations about the precursors to the Prophet's mission and the wondrous signs that took place during his birth, and then eating a bit of food and leaving"—nothing more, and without this manner of gathering being considered legally required in the Shariah. I have explained this succinctly in my book *The Expression of Delight with the Birth of the Light* ﷺ, and discussed the various proof-texts in support of it, and tackled the specious doubts that are brought up against it. There is no need to rehash what I have written there. The reader is requested to refer to it for more detail.

Starting from as early as the second generation after the noble *Hijra*, and passing through the time of Imam al-Suyūṭī (the author of this book) up to ours, many imams, hadith masters, and scholars have written on the noble celebration of the Prophet's birth ﷺ. As for Imam al-Suyūṭī, he is the philologist, exegete, Sufi, jurist, independent scholar (*mujtahid*), and verifier: Jalāl al-Dīn Abū al-Faḍl ʿAbd al-Raḥmān b. Abī Bakr b. Muḥammad al-Khuḍayrī al-Suyūṭī al-Shāfiʿī al-Shādhilī, author of many beneficial works, may Allah Most High have mercy on him and be pleased with him!

Space limitations do not permit us to detail Imam al-Suyūṭī's efforts in to revive the sciences of exegesis, hadith, jurisprudence, and so on, but we can state that one of his objectives and goals for which he dedicated much time and effort was the revival of an authentic Sufism built upon the foundations of the Book and the Sunna. His revival was an attempt to safeguard the sound aspects of this science from the false claims of ignorant idle prattlers or those who opposed it for one reason or another. Sufism is the technical word for the station of Iḥsān, which is to "worship Allah as though you see Him, and if you see Him not you know He sees you," as al-Bukhārī reported in his sound collection.

One of the notable examples of Imam al-Suyūṭī's stances against the false claimants to Sufism was his censure of the would-be Sufis of the Baybar Khānqāh. His student, Imam al-Shaʿrānī, mentions in *al-Ṭabaqāt al-ṣughrā*:

> Al-Ḥāfiẓ al-Suyūṭī said to them, "You lot are not Sufis! The real Sufi is the one who embodies the good character of the saints mentioned in the *Ḥilya* of Abū Nuʿaym, the *Epistle of al-Qushayrī*, and similar works. Whosoever feeds himself off the endowments given to the Sufis while having failed to adopt their character traits, then he has fed himself with the unlawful!"

The would-be Sufis of the Khānqāh reacted negatively to Imam al-Suyūṭī, and when matters reached a critical mass they attempted to have him killed by the Sultan. Unflinching, al-Suyūṭī said to them, "The Messenger of Allah ﷺ informed me that I will be victorious against you!" Al-Shaʿrānī comments:

> All those who stood against the Shaykh were soon loathed among the common folk and died under the most horrible of circumstances! . . . Shaykh Badr al-Dīn b. al-Ṭabbākh informed me: "When the Sufis of the Baybar Khānqāh stood against Shaykh Jalāl al-Dīn [al-Suyūṭī], he wrote a book against them, whereupon they requested me to write a counter response to it. That very night as I began to write, lo and behold, a piece of paper landed in my house. Upon it there was written: 'O My believing servant! Do not harm anyone who carries the knowledge of My Prophet!' I immediately desisted from writing the counter response and realized that Shaykh Jalāl al-Dīn was upon the truth."

The takeaway from all of this is that al-Ḥāfiẓ al-Suyūṭī strove diligently to rectify the reprehensible practices innovated and introduced among some of the claimants to Sufism, and he tried to bring them back—theoretically, practically, and experientially—to the original, foundational Sufism that is the station of Iḥsān mentioned by the Prophet ﷺ. Al-Suyūṭī cared not the least for anything as he was in the path of clarifying and giving aid to the truth.

This is the real Sufism (or the science of Iḥsān) from which Imam al-Suyūṭī took a goodly portion, be it in knowledge, practice, witnessing (*shuhūd*) or direct tasting (*dhawq*). In his general orientation he clung to the path of the Sunnis of old. That should come as no surprise, for he was a first rate exegete of the Book of Allah, a hadith master who had a thorough grasp of the Sunna and the sciences of hadith nomenclature and grading, and had comprehensive knowledge of the Arabic language, legal theory, and jurisprudence. He was entrusted with expositing and explaining these sciences in his time.

In his work *Jazīl al-mawāhib fī ikhtilāf al-madhāhib* (Copious Divine Gifts Explaining the Reasons for Disagreements Among the Legal Schools), al-Suyūṭī says about Sufism, "The way of the Sufis does not consist of sticking strictly to a particular legal school; rather, it is to adopt the strictest, most cautious, and most scrupulous positions found in every school." This is an extremely valuable statement that expresses the imperative to act upon what has the soundest proof and to take the most cautious, strictest, and scrupulous ruling, and to refrain from lassitude in Allah's religion and avid following of dispensations—not to mention doubtful matters. This is clearly *not* the Sufism practiced by the false claimants, whose practice instead draws accusations and leads to attacks on Sufism as a whole.

Al-Ḥāfiẓ al-Suyūṭī has around twenty separate books that tackle various issues related to Sufism in his day or before it, though it is noteworthy to mention that did not write a single comprehensive book dealing with the science of Sufism or Iḥsān, nor did he pen a commentary on a single detailed book on Sufism as he did with the other sciences (in which he compiled large compendiums and bulky commentaries on them and their abridgements). The reason for this dearth of writings on Sufism is that Imam al-Suyūṭī, like other senior Sufi scholars, viewed Sufism more as a form of knowledge, action, and wayfaring than a science that stands in need of more books. Moreover, in the hadith of al-Bukhārī in his collection, the Prophet ﷺ explained to us: "Indeed, Allah will not remove knowledge from His servants all at once, but knowledge will be removed as the people of knowledge are taken in death. . ." This statement of the Prophet ﷺ proves that knowledge shall disappear through the disappearance of scholars, despite the presence of books and papers. This hadith also proves that real knowledge is the knowledge contained in the breasts, not the knowledge contained in written lines alone. The real knowledge is not printed on lines of paper; it is knowledge that expands the breasts. It is a spirit that is elated not papers that are transcribed. For this reason some of the forebears believed that autodidacts in the guise of sheikhs were one of the greatest tribulations. Khalīl b. Aḥmad al-Farāhīdī (may Allah have mercy upon him) is reported to have said:

Knowledge is not what is contained in the satchel
Knowledge is only what is contained in the breast
For that contains nobility and pride
And honorable raiment and worth

As such, whoever relies upon his personal understanding or his books will get more things wrong than he gets right, and Allah knows best!

One of Imam al-Suyūṭī's valuable tracts is his *Ḥusn al-maqṣid fī ʿamal al-mawlid.* Within this tract al-Suyūṭī explains the legality of the *Mawlid.* He refutes the false claimants to Sufism by detailing what the *Mawlid* must encompass, and also responds to those who say that celebrating it is a reprehensible innovation. Imam al-Suyūṭī wrote this book as a rebuttal to a small tract written by Shaykh ʿUmar b. ʿAlī al-Lakhmī al-Sakandarī al-Fākahānī—one of the late Māliki jurists—called *al-Mawrid fī al-kalām ʿalā ʿamal al-mawlid.* To the best of my knowledge, this tract can only be found within al-Suyūṭī's *Ḥusn al-maqṣid.* The gist of al-Fākahānī's argument is that the celebration of the *Mawlid* is, in the best of circumstances, an unsanctioned, reprehensible innovation. Imam al-Suyūṭī explained how al-Fākahāni's (may Allah have mercy upon him) proofs failed to advance his argument, and in turn he inferred proofs in support of the *Mawlid* from several Quranic verses and noble Prophetic hadith traditions, and detailed from several angles his method of textual extrapolation and derivation. Some individuals in our times have extracted and distributed al-Fākahānī's tract from within this book of al-Ḥāfiẓ al-Suyūṭī, but without mentioning al-Suyūṭī's answers to al-Fākahānī's specious arguments (may Allah have mercy on both of them).

Conducting a *Mawlid* celebration, or coming together to send prayers upon the Messenger of Allah ﷺ, is a means of establishing a connection with him ﷺ. This love, as we detailed earlier, is obligatory, and these gatherings include reminding each other of the Prophet's noble features (*Shamāʾil*) ﷺ and his sublime way (*Sīra*). Were we to contemplate upon his Muḥammadan features and qualities of electhood, and how he interacted with his family, his Companions, and his enemies, and how he behaved inside of his home and in his society, and other examples of his tremendous standard of character ﷺ, it would generate an increase in love for him ﷺ in the hearts. When we compare our works with what he has made a Sunna for us to do, our hearts feel shame, and they are filled with love for him out of veneration and shyness when beholding him ﷺ in this life or the Next.

The more a person increases in his knowledge of the Prophet ﷺ the more he increases in his love for him ﷺ. Signs of truthful love include turning intently to Allah Most High in obedience and commitment as He ordered—lest we are deluded in our claim to love Him and His Messenger ﷺ—being constant in the remembrance of Allah, reciting the Quran with contemplation, doing sincere good works for his family and for other than his family. All of these works plant the love for Allah Most High and love for His Messenger ﷺ in our hearts.

I pray that Allah teaches us what will benefit us and causes us to benefit from what we have learned. I ask Allah to illuminate our hearts with the light of His gnosis and the light of His love and the light of the love for the Prophet ﷺ. And our final supplication is: All praise is due to Allah, the Lord of the Worlds, and may

Allah send prayers, salutations, and blessings upon our master Muḥammad and his family, and may Allah be well pleased with all of his Companions. And may He be well pleased with us in their company—by Your mercy, O Most Merciful of those who show mercy!

The one poor unto the mercy of his Self-sufficient Lord

Muḥammad b. Yaḥyā b. Muḥammad
al-Ḥusaynī al-Ḥalabī al-Ninowy

May Allah pardon him

Medina the Illumined, Dhū al-Ḥijja, 26,
in the year 1432 after the migration of
the greatest Prophet ﷺ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

All praises are for Allah, and may salutations be upon His chosen servants. A question was posed concerning the practice of commemorating the birth of the Prophet ﷺ in the month of Rabīʿ al-Awwal: What is the legal ruling on commemorating the Prophet's birth? Is it praiseworthy or blameworthy, and will the one who celebrates it be rewarded or not?

The celebration of the *Mawlid* entails gathering with people, reading a portion of the Quran, citing the narrations about the precursors to the Prophet's mission and the wondrous signs that took place during his birth, and then eating a bit of food and leaving. As I see it, this practice is a good innovation that merits reward. That is because it is an exaltation of the Prophet's rank ﷺ and a display of delight and happiness with his noble birth.

The first person to organize the *Mawlid* celebration was the ruler of Irbil, King Muẓaffar Abū Saʿd Kūkabrī b. Zayn al-ʿĀbidīn ʿAlī b. Baktagīn, one of the generous and esteemed monarchs. He left behind many great contributions and constructed the al-Jāmiʿ al-Muẓaffarī Mosque at the base of Mount Qāsyūn. Ibn Kathīr[1] said in his book of history [*al-Bidāya wa al-nihāya*]:

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[1] Abū al-Fidā’ Ismāʿīl b. ʿUmar b. Kathīr (d. 774 AH). A hadith master, Shāfiʿī jurist, and historian, he is the author of the famous Quranic exegesis *Tafsīr al-Qur’ān al-ʿAẓīm*, the voluminous book of history and biography *al-Bidāya wa al-nihāya*, and more. See al-Zirkilī, *al-Aʿlām* 1:320.

> He [Muẓaffar] used to organize the noble *Mawlid* celebration in the month of Rabīʿ al-Awwal and participate in it with great festivity. He was a pure-hearted, courageous, intelligent, and educated man. May Allah have mercy upon him and grant him an honorable abode in the Hereafter.

Shaykh Abū al-Khaṭṭāb Ibn Diḥya wrote a book for him that was used in the celebration of the Prophet's birth ﷺ. It was called *al-Tanwīr fī Mawlid al-Bashīr al-Nadhīr* (Illumination on the birth of the Bearer of Glad Tidings and the Warner). Al-Muẓaffar awarded Ibn Diḥya one thousand dinars for this book. Al-Muẓaffar remained in power until his death in 630 AH during the crusaders' siege of Akka, and this book remained with him throughout. He was a man of praiseworthy character and piety.

Said Sibṭ Ibn al-Jawzī[2] in *Mirʾāt al-zamān*:

> It was mentioned by one of the participants in al-Muẓaffar's *Mawlid* celebration that the royal table-spread was laid out with five thousand goats, ten thousand chickens, one hundred earthen tumblers, one hundred thousand plates of dried fruits, and one hundred thousand plates of sweets. . . .The eminent scholars and Sufis would attend the *Mawlid* and he would honor

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[2] Yūsuf b. Quzghalī (d. 654 AH). The grandson of the Ḥanbalite jurist Abū al-Faraj Ibn al-Jawzī and historian and orator, he is the author of several books, including *Mirāʾat al-zamān, Tadhkirat khawāṣ al-umma bi dhikr khawāṣ al-aʾimma*, and *Kanz al-mulūk fī kayfiyat al-sulūk*. See Ibn Kathīr, *al-Bidāya wa al-nihāya*, 13:194.

> them with robes of distinction and royal favor. He would have the Sufis convene a gathering of spiritual singing [*samāʿ*] from the time of the Afternoon Prayer until the Dawn Prayer, and he would also dance [*yarquṣ*] along with them. His yearly expenditure for the *Mawlid* would amount to three hundred thousand dinars; he also had a guesthouse for the visiting delegations, and people from all regions and walks of life would come there. The expenditures for the upkeep of that guesthouse amounted to one hundred thousand dinars. He would also spend one hundred thousand dinars yearly for the release of Frankish prisoners [crusaders]. He would also spend three hundred thousand dinars yearly for the upkeep of the two Sacred Precincts [Mecca and Medina] and the watering holes situated around the Hejaz region. None of these expenditures, we should note, included al-Muẓaffar's secret charity.
>
> His wife, Rabīʿa Khātūn b. Ayyūb (the sister of the triumphant Ṣalāḥ al-Dīn) mentioned that his over garment was made of a coarse cotton that was worth no more than five dirhams. She said, "When I criticized him for his choice of clothing, he said to me, 'It is more beloved to me to spend five [dirhams] on a garment and give the rest away in charity than to wear an expensive garment and neglect the poor and indignant.'"

Ibn Khallikān[3] said in his biographical entry for al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Diḥya,

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[3] Yūsuf b. Quzghalī (d. 654 AH). The grandson of the Ḥanbalite jurist Abū al-Faraj Ibn al-Jawzī and historian and orator, he is the author of several books, including *Mirāʾat al-zamān, Tadhkirat khawāṣ al-umma bi dhikr khawāṣ al-aʾimma*, and *Kanz al-mulūk fī kayfiyat al-sulūk*. See Ibn Kathīr, *al-Bidāya wa al-nihāya*, 13:194.

> He was one of the eminent scholars of renown and people of virtue. He travelled from the Maghreb and entered the Levant and Iraq and passed through Irbil in 604 AH. He found that Irbil's ruler, the Honorable Muẓaffar al-Dīn b. Zayn al-Dīn, made elaborate plans to celebrate the Prophet's birth ﷺ, so he wrote a book for him called *al-Tanwīr fī Mawlid al-Bashīr al-Nadhīr* (Illumination on the birth of the Bearer of Glad Tidings and Warner). He read the book in al-Muẓaffar's presence and was awarded one thousand dinars. We heard it from the Sultan in six different gatherings in 625 AH.

One of the later Mālikī scholars, Shaykh Tāj al-Dīn ʿUmar b. ʿAlī al-Lakhmī al-Sakandarī[4], better known as al-Fākahānī, argued that the celebration of the *Mawlid* is a blameworthy innovation. To that end he wrote a book called *al-Mawrid fī al-kalām ʿalā ʿamal al-mawlid* (The source in discussion about the celebration of the Prophet's birth). I will reproduce portions of his book here and respond to it, piece by piece.

He said, may Allah have mercy upon him:

> All praise is due to Allah who guided us to follow the master of the Messengers, guided us to the supports of the religion, and made it easy for us to follow the reports of the righteous forebears, thereby filling our hearts with the lights of sacred knowledge and the definitive and clear truth. All praise is due to Him who purified our hearts from

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[4] ʿUmar b. ʿAlī b. Sālim b. Ṣadaqa al-Lakhmī (d. 734 AH). An Alexandrine grammarian and jurist of the Mālikite rite, who wrote a commentary on the *Risāla* of Ibn Abī Zayd al-Qayrawānī and Ibn Daqīq al-ʿĪd's *ʿUmdat al-aḥkām*. See Ibn Kathīr, *al-Bidāya wa al-nihāya*, 14:168.

blameworthy novel matters and innovations in the religion.

I praise Him for bestowing us the lights of certainty and I thank Him for enabling us to hold fast to the strong rope. I bear witness that there is no god but Allah, who is alone and without partner, and I bear witness that Muḥammad is His servant and Messenger—the master of the first and last—may Allah send constant prayers and salutations of peace upon him, his Companions and his pure wives, the Mothers of the Believers, until the Last Day.

To commence: A question has been repeatedly asked by a group of blessed individuals regarding the gathering that some people convene in the month of Rabīʿ al-Awwal, a gathering that they call the *Mawlid*. The questioners have asked if this gathering has any basis in the Sacred Law, or if it is a reprehensible innovation and a novel addition to the religion. They asked this question in pursuit of a detailed answer from this author in particular, so I say, and with Allah is all success: I am unaware of any legal basis for the *Mawlid*, either in the Book of Allah Most High or in the Sunna of His Messenger ﷺ. Furthermore, this action was not transmitted by any of the scholars of the *Umma* who are considered exemplars in the religion and who were know to stick assiduously to the reports of the early generations.

I maintain that the *Mawlid* celebration is a reprehensible innovation invented by idle people who are slaves to their stomachs and base desires. This can be proven once we consider it in light of the five legal rulings. This act is either obligatory [*wājib*], recommended [*mandūb*], permissible [*mubāḥ*], disliked [*makrūh*], or unlawful [*muḥarram*]. Now, it is a matter of consensus that it cannot be considered obligatory or recommended, because the nature of something recommended is that the Sacred Law encourages it without condemning the one who leaves it; but the Sacred Law has not permitted the celebration of the *Mawlid*, and, as far as I'm aware, neither the Companions nor the Followers [*Tābiʿūn*] or pious scholars took part in it. This, in sum, is my answer that I would give if Allah Most High asks me about it.

The *Mawlid* cannot possibly be permissible [*mubāḥ*], because the consensus of Muslims holds that reprehensible innovations in the religion are impermissible. It can therefore only be disliked or unlawful; hence, the *Mawlid* must be addressed from two angles and with two distinctions.

The first angle is the scenario in which a person celebrates the *Mawlid*, spending of his own money for his family, friends, and dependents, and without gathering together to eat or coming near any sinful actions. We describe this scenario as a disliked and gross innovation, because none of the righteous forebears—who are the jurists of Islam, the scholars of renown, the lamps of the ages, and the beauty of the realms—performed it.

The second angle is the scenario in which transgression enters the picture and gains strength, to the point where someone gives of his wealth while he still covets it, or he spends his money but his heart feels the pain of parting ways with it. The scholars have said concerning this, "Taking money [from someone] by inducing his sense of shyness is just like taking it by sword-point." It becomes much worse when it is accompanied with singing—complete with full stomachs and vain instruments, such as drums and reed flutes—and men intermingling with pre-pubescent boys or mixing with women or gazing at them, and with boisterous dancing and frivolity and forgetfulness of the Day of Dread [the Day of Judgment]. The same thing may be said if women gather among themselves while raising their voices with singing and neglecting the legislated manner of recitation and remembrance that is deemed customary, heedless of Allah's words: [*Indeed, your Lord is in observation!*][5]

Not a single person doubts the unlawfulness of this and no one of chivalrous character deems is good; it is only attractive to those of dead hearts who have not polished themselves from the dross of sins and iniquities.

To make matters worse, they deem this celebration an act of worship and do not consider it loathsome and unlawful. Indeed, [*to Allah we belong and to Him we shall return*][6]; "Islam began as something strange and shall once again be considered strange."[7] May Allah support our Shaykh al-Qushayrī who said in his license that he gave us:

In these difficult days of ours
Evil is deemed good and good is deemed evil;
The people of knowledge are abased
While the ignorant are elevated
Swerved, they have, from the truth
So what relation is theirs to those gone past?
When the tribulations' grip tightens

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[5] Quran 89:14.

[6] Ibid., 2:156.

[7] Narrated by Imam Aḥmad b. Ḥanbal in *al-Musnad*.

> *I say to the pious, religious, and God-fearing:*
> *Don't loath your condition*
> *For your Prophet came at a time of estrangement*
>
> Imam Abū ʿAmr b. al-ʿAlāʾ[8] spoke well when he said, "The people will always enjoy goodness so long as they are repulsed by oddities." So the month in which the Prophet ﷺ was born—the month of Rabīʿ al-Awwal—is, strangely enough, the same month in which he passed away, so displaying happiness and delight during that time is no better or more appropriate than displaying sadness. This is what we are duty bound to say, and we hope that Allah will accept this.

The aforementioned words of al-Fākahānī form the sum of his argument. He contends that he is "unaware of any legal basis for the *Mawlid*, either in the Book of Allah Most High or in the Sunna of His Messenger ﷺ" To this we say: Negation of knowing something does not imply its non-existence. In fact, al-Ḥāfiẓ Abū al-Faḍl Ibn Ḥajar[9] established a basis for it in the Sunna, and I derived another basis for it elsewhere. Both of these will be mentioned soon after this.

Al-Fākahānī argues that "the *Mawlid* celebration is a reprehensible innovation invented by idle people who are slaves to their stomachs and base desires. This can be proven once we consider it in light of the five legal rulings. This act is either obligatory [*wājib*], recommended [*mandūb*], permissible [*mubāḥ*], disliked [*makrūh*], or unlawful [*muḥarram*]. Now, it is a matter of consensus that it cannot be considered obligatory or recommended, because of the nature of something recommended is that the Sacred Law encourages it without condemning the one who leaves it; but the Sacred Law has not permitted the celebration of the *Mawlid*, and, as far as I'm aware, neither the Companions nor the Followers [*Tābiʿūn*] or pious scholars took part in it." We mentioned earlier that the *Mawlid* was started by a just and knowledgeable king who intended by it to draw near to Allah, the Exalted and Sublime. Scholars and righteous people attended his celebration, and none of them rebuked [it]. Furthermore, Ibn Diḥya deemed it a good act and he wrote a book for it. These were "pious scholars" who supported and considered the *Mawlid* good and none of them rebuked it.

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[8] Zabān b. ʿAmr al-Tamīmī (d. 154 AH). A philologist and man of letters, he was one of the seven famous reciters of the Quran. See al-Zirkilī, *al-Aʿlām*, 3:41.

[9] Abū al-Faḍl Aḥmad b. Ḥajar al-ʿAsqalānī (d. 852 AH). A Tunisian born and raised in Egypt, Ibn Ḥajar was a polymath hadith scholar given the title "Leader of the Believers in Hadith." He is the author of the famous and magisterial commentary on *Ṣaḥīḥ al-Bukhārī*, titled *Fatḥ al-Bārī*.

To his claim that it cannot be recommended, "because the nature of something recommended is that the Sacred Law encourages it," I retort: Sometimes the encouragement for the recommended act is textual in nature, and sometimes it is based on analogical deduction [*qiyās*]. Therefore, even if there is no explicit text [*naṣṣ*] on the issue, it is possible to apply analogical deduction to the two bases that I will soon mention.

We do not concede to his claim that "it can not possibly be permissible [*mubāḥ*] because the consensus of Muslims holds that reprehensible innovations in the religion are not permissible," because "innovation" is not limited to the unlawful and disliked; rather, it can also be permissible, recommended, or obligatory.

Al-Nawawī[10], may Allah have mercy upon him, stated in *Tahdhīb al-asmāʾ wa al-lughāt*, "In the Sacred Law, innovation [*bidʿa*] is defined as the act of inaugurating something that did not exist during the time of Allah's Messenger ﷺ. It is categorized into good and bad innovations." Shaykh ʿIzz al-Dīn b. ʿAbd al-Salām[11] said in *al-Qawāʿid*:

> Innovations are categorized as obligatory, unlawful, recommended, disliked, and permissible. . . . To ascertain this we must consider the innovation in light of the principles of Sacred Law. If the innovation is in the realm of the obligatory, then it is considered obligatory; if it is in the realm of the unlawful, then it is unlawful; if it is in the realm of the recommended, then it is recommended; if it is in the realm of the disliked, then it is disliked; and if it is in the realm of the permissible, then it is permissible.

Al-ʿIzz b. ʿAbd al-Salām went on to mention specific examples for each of these categories and said:

> Examples of recommended innovations include building hostels and schools, and every good act that did not exist in the time of the first generation, such as praying the night vigil prayer in Ramaḍān [*tarāwīḥ*], speaking about the

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[10] Abū Zakariyyā Yaḥyā (d. 676 AH). A Shāfiʿī jurist, hadith specialist, and saint, Imam al-Nawawī is regarded as one of the senior-most late Shāfiʿī scholars. He is the author of many books famous around the Muslim world, including *Riyāḍ al-ṣāliḥīn*, *Sharḥ Ṣaḥīḥ Muslim*, and *al-Adkhār*. See al-Ziriklī, *al-Aʿlām*, 8:149.

[11] ʿIzz al-Dīn b. ʿAbd al-Salām (d. 660 AH). A famous Shāfiʿī jurist and legal theorist and associate of the Sufi Abū al-Ḥasan al-Shādhilī. See al-Zirkilī, *al-Aʿlām*, 4:21.

> details of Sufism and the ethics of debate, as well as congregating to discuss the fine points [of law] so long as it is for the sake of Allah, Exalted is He.

In his compilation of the praiseworthy qualities of Imam al-Shāfiʿī [*Manāqib al-Shāfiʿī*], Imam al-Bayhaqī[12] reported with his chain of transmission to Imam al-Shāfiʿī (may Allah have mercy upon him) who said:

> Innovations are of two types. The first type is that which contravenes the Book [Quran] the Sunna, a report, or a consensus—this is an innovation of misguidance. The second type is an act of good with which no one disagrees. . . .This type of innovation is not reprehensible. ʿUmar ؓ said concerning the night vigil prayer in the month of Ramaḍān: "What a good innovation this is!"[13]That means it was inaugurated without having existed before, and, even so, there is nothing in it that contradicts the above.

This refutes Shaykh Tāj al-Dīn's argument that "it cannot possibly be permissible [*mubāḥ*]" and the rest of his words. That is because this category of inaugurated practices does not contradict the Book, the Sunna, the reports, or consensus; to borrow Imam al-Shāfiʿī's quote, it is not "reprehensible." This category includes "every good act that did not exist in the time of the first generation."

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[12] Abū Bakr Aḥmad (d. 458 AH). A Shāfiʿī scholar hailing from Nishapur, he is the compiler of major hadith collections such as *al-Sunan al-kubrā, Dalāʾil al-nubuwwa*, and *Shuʿab al-īmān*. See al-Ziriklī, *al-Aʿlām*, 1:116.

[13] Narrated by al-Bukhārī.

So to feed others without committing sin is an act of good and is included among the recommended innovations delineated by al-ʿIzz b. ʿAbd al-Salām.

Al-Fākahānī's general sentiments expressed in his second angle are sound in origin, but the prohibition he speaks of comes from those unlawful acts that are committed and not the *Mawlid* gathering itself. So for instance, if these same unlawful acts occurred when gathering for the Friday prayer [*jumuʿa*], they would be odious and abominable, but they would not necessitate condemning the actual gathering for the Friday prayer. This much is obvious.

We have witnessed people commit similar acts during the nights of Ramaḍān when the masses gather for the night vigil prayer. The night vigil prayer is a Sunna, yet it is not forbidden to congregate for it due to the presence of these odious acts. We say that the gathering for the *tarāwīḥ* is a Sunna and those acts that occur in its midst are odious and abominable.

In addition to this, the basis for gathering to celebrate the *Mawlid* is recommended and considered a pious act, whereas those acts that are added to it are blameworthy and prohibited. Al-Fākahānī claims that since Rabīʿ al-Awwal is "the same month in which he passed . . . displays of happiness and delight during that time are no better or more appropriate than displays of sadness." To this, we reply: Certainly, the Prophet's birth ﷺ is the greatest bounty upon us, and his passing is the worst calamity to afflict us. The Sacred Law encourages us to be thankful for bounties and to observe patience, resignation, and tranquility with calamities. The Law Giver has commanded us to perform the *ʿaqīqa* ceremony[14] when a child is born, and that is in order to show gratitude and happiness for the newborn child, but he has not ordered us to sacrifice an animal or do anything of that nature when a child dies. In fact, he has forbidden the act of wailing and showing displeasure [with the divine decree]. Therefore, the principles of Sacred Law indicate that in this month, it is praiseworthy to express happiness with the Prophet's birth ﷺ, and it has not indicated that it is praiseworthy to express sadness with his passing ﷺ.

Ibn Rajab al-Ḥanbalī[15] said in *Laṭāʾif [al-maʿārif]*, condemning the extreme Shiites who took the day of ʿĀshūrāʾ as a day of mourning for al-Ḥusayn's murder, "Neither Allah Most High nor His Messenger ﷺ ordered people to appoint days to mourn the calamities faced by the Prophets, or days to mourn their deaths, so what say you of those who are less than them?"

In his book *al-Madkhal*, Imam Abū ʿAbd Allāh Ibn al-Ḥājj[16] spoke with exacting precision concerning the act of commemorating the *Mawlid*. The takeaway of his discussion is that he praised the displays of gratitude that take place in the *Mawlid* and condemned the unlawful and evil acts that are committed in it. Here I shall reproduce his comments, piece by piece. Ibn al-Ḥājj said:

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[14] The ceremony of shaving the newborn's head and sacrificing an animal for distribution to the poor. —Tr.

[15] Aḥmad b. Rajab (d. 895 AH). A notable Ḥanbalite jurist and hadith scholar, he was the author of a famous commentary on al-Nawawī's Forty Hadith collection, and *Laṭāʾif al-maʿārif*, a well-received work on the various religious practices to be performed on the virtuous dates. See al-Ziriklī, *al-Aʿlām*, 3:295.

[16] Muḥammad b. Muḥammad b. Muḥammad Ibn al-Ḥājj al-ʿAbdarī (d. 838 AH). A North African scholar who settled in Egypt, he was the author of *al-Madkhal*, a famous book on blameworthy innovations and righteous intentions. See al-Ziriklī, *al-Aʿlām*, 7:35.

One of the innovations they have inaugurated is their belief that the *Mawlid* celebration in Rabīʿ al-Awwal is one of the greatest acts of worship and one of the most profound manifestations of the symbols of the religion. This act consists of a number of innovations and unlawful acts. These include their use of song accompanied with musical instruments, such as the tambourine, the reed flute and other instruments that they use in their auditions. They persist in these blameworthy customs while at the same time occupying themselves with innovations and unlawful acts during the times that Allah Most High has magnified and exalted.

Even outside of this particular night, exceptions are taken at singing; so what if it is included among the virtues of this tremendous month that Allah Most High has preferred, and in which He graciously bestowed us with this noble Prophet ﷺ? What is the connection between musical instruments in revering this noble month in which Allah honored us with the master of the Messengers ﷺ? Instead, it is necessary to fill this month with an increase in worship, goodness, and gratitude to the Master [Allah] for having bestowed us these immense gifts. The Prophet ﷺ did not increase his acts of worship in this month over other months, but that was out of his mercy and kindness toward his *Umma*. His mercy toward them was such that he would leave off certain actions lest they think they are obligatory. Despite that however, the Prophet ﷺ did indicate the added virtue of this magnificent month when he responded to the person who asked about fasting on Mondays. He ﷺ said, "That is the day in which I was born."[17]

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[17] Narrated by Muslim in his *Ṣaḥīḥ* collection.

Therefore, honoring this day includes honoring the month in which he was born, so it behooves us to hold it in the utmost esteem and reverence, and to prefer it as Allah has preferred the other virtuous months—and this month is one of them because the Prophet ﷺ said, "I am the master of the children of Ādam, and that is no boast. Ādam and those after him are under my banner."[18]

The virtues associated with places and times are due to the acts of worship whose performance Allah, the Exalted and Sublime, has specified therein. By themselves, these places and times have no inherent nobility; rather, the nobility therein is solely because of the spiritual meanings [*maʿānī*] associated with them. So consider the virtues that Allah has made specific for this month, and on Mondays. Can you not see that the tremendous virtue of fasting on Mondays is because the Prophet ﷺ was born on that day?

When this month enters it should be, on the aforementioned basis, honored, magnified, and shown the utmost reverence that is appropriate to it. That should be for the sake of emulating the Prophet ﷺ, who would increase in his good actions and pious deeds during times that have specific virtues. Have you not considered the statement of Ibn ʿAbbās ؓ who said, "The Messenger of Allah ﷺ was the most generous of people, and he was most generous during the month of Ramaḍān"[19]? We should therefore magnify, to the best of our ability, the virtuous times as the Prophet ﷺ did.

Someone might retort: "The acts that the Prophet ﷺ performed in these virtuous times are known, but he did not perform any specific actions in this month [Rabīʿ al-Awwal] as he did in other months." To this we reply: That is due to what is known from the Prophet's noble custom of desiring ease for his *Umma*, especially in those things that he specified. Case and point is when the Prophet ﷺ declared Medina inviolable as Ibrāhīm عليه السلام declared Mecca inviolable; despite that, he did not forbid hunting or cutting branches off trees. That was a mercy for his *Umma* and was done for the sake of lightening the burden upon them. The Prophet ﷺ would frequently leave that which was virtuous for him for the sake of easing the burden upon his *Umma*.

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[18] Narrated by Aḥmad in *al-Musnad*.

[19] Narrated by al-Bukhārī in his *Ṣaḥīḥ* collection.

On the basis of what we have mentioned, the exaltation of this noble month should only be through an increase in performing righteous actions and giving charity and other acts that draw one near [to Allah]. If someone is unable to do that, then the least he should do is abstain from the unlawful or detested. That should be done for the sake of exalting this noble month—and this applies to the other months, too, like Ramaḍān and the sacred months, but in this month even more reverence is due. One should eschew novel matters in the religion and avoid places wherein there is innovation and inappropriate things.

Some people in this time of ours have contravened these principles. When the month [of Rabīʿ al-Awwal] starts, they rush headlong into acts of frivolity and heedlessness, such as playing the leather drum, the reed flute, and other instruments. Would that they restricted themselves to singing, but unfortunately some of them, claiming to show propriety and etiquette, begin the *Mawlid* celebration by reciting the Magnificent Book [the Quran], but when

> selecting who will read from it, they pick the one who is the most skilled in emotional reading that will stir the souls. This entails a number of corrupt practices. To make things worse, some of them add to it another danger: they pick for this reading young and handsome boys who recite in melodious high-pitched voices akin to *ghazal* singing, and these handsome boys then move in a sensuous, sanguine manner. This proves to be a temptation to certain men and women in attendance, and leads to harm on both sides and spreads untold corruption. The corruption that results from this temptation might be attributed to the degeneracy of the husband or wife and it might even lead to divorce or marital discord.
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> All of these compounded evils result from *Mawlid* celebrations that include singing. If, however, the *Mawlid* gathering is free of such evils, and only includes prepared food and invitations to the brethren [to partake of the food], then it is still an innovation with that intention, for it is an addition to the religion and was not done by the early forebears [*salaf*]. Following the forebears is more fitting, and it has not been recorded that any of them intended to celebrate the *Mawlid*. We are merely followers, so we should be sufficed with what sufficed them.

The takeaway from Ibn al-Ḥājj's words is that he does not outright condemn the *Mawlid* celebration, but rather condemns the unlawful and evil things that take place in it. In the first part of his discussion, he clearly states that this month [Rabīᶜ al-Awwal] should be specified with extra acts of piety, goodness, charity, and other acts that draw one near [to Allah]. This, in essence, is the content of the *Mawlid* celebration that we have deemed good.

In the *Mawlid* celebration we speak of, there is only recitation of the Quran and feeding others; and that is goodness, piety, and closeness.

As for his closing comment that this act is an innovation [*bidʿa*], then it either contradicts what he said earlier, or it is understood to mean a good innovation [*bidʿa ḥasana*] as was explained in the beginning of this book. His phrase could also be understood to mean that this action is good and that the innovation is found in the specified intention of it being for the *Mawlid*. This is alluded to in his statement, "then it is still an innovation with that intention," and "it has not been recorded that any of them intended to celebrate the *Mawlid*."

The outward purport of Ibn al-Ḥājj's words indicate that he disliked that one solely intend by these actions the celebration of the *Mawlid*. But he does not dislike the act of preparing food and inviting the brethren; so if we look critically here, we will see that there is a conflict between his former and latter statements. That is because he encourages others to increase their pious deeds for the sake of showing gratitude to Allah Most High for creating the master of the Messengers ﷺ in this noble month. This, however, is the meaning of the intention for the *Mawlid*, so how can it be condemned after having been encouraged? It is almost inconceivable that someone performs a righteous action without an intention, and if such a thing can be conceived, then it is not considered an act of worship and there is no reward attached to it because there is no good deed without an intention. In our discussion here however, the intention is to show gratitude to Allah Most High for the birth of the generous Prophet ﷺ in this noble month. That is the intention behind the *Mawlid* celebration and it is undoubtedly a good intention. Contemplate this well.

Ibn al-Ḥājj continued:

> There are some people who convene *Mawlid* celebrations, but these celebrations are not solely for the sake of exalting [the Prophet ﷺ]. Rather, you find a person who has given money during other celebrations or anniversaries and wants to get his money back; however, he is too shy to ask for it directly, so instead, he organizes a *Mawlid* gathering to get his money back from those people. This entails a number of corrupt practices. Key among them is this person's hypocritical behavior where presents something outwardly that contradicts what he intends inwardly. That is because outwardly, it seems that he is organizing a *Mawlid* celebration for the sake of [reward] in the Final Abode, but inwardly he is organizing it to gather money.
>
> Some people organize *Mawlid* events in order to gather dirhams or seek the people's praise and help. This also contains clear harms.

This is similar to Ibn al-Ḥājj's earlier contention, i.e., that the condemnation is because of the absence of righteous intentions, and not the *Mawlid* in and of itself.

The Shaykh of Islam and *ḥadīth* master of his age, Abū al-Faḍl Ibn Ḥajar [al-ʿAsqalānī], was asked about the *Mawlid*. He replied:

> The origin for the *Mawlid* is an innovation that was not transmitted from any of the pious forebears among the [first] three generations. That said, it includes elements that are

praiseworthy and elements that are not. If one is careful to include in it only those things that are praiseworthy, and avoids that which is otherwise, it is considered a good innovation, but if one does not, it is not.

There has occurred to me a legal text from which we may infer a basis for the *Mawlid*. It is the *ḥadīth* located in the two rigorously authentic collections of al-Bukhārī and Muslim. In the *ḥadīth* it states that the Prophet ﷺ came to Medina and found the Jews fasting on the day of ʿĀshūrāʾ. When he asked them concerning this, they replied, "It is the day on which Allah drowned Firʿawn and saved Mūsā, so we fast this day out of gratitude to Allah Most High." This indicates the validity of giving thanks to Allah Most High for the blessings He bestowed on a particular day in providing a benefit or averting a harm, and repeating that show of thanks each year.

Giving thanks to Allah Most High can be shown by many acts of worship, such as prostration, fasting, charity, or reciting [the Quran]. And what bounty is greater than the blessing of the birth of this Prophet ﷺ—the Prophet of mercy—on this day? On this basis, one should take care to celebrate it on the day itself in order to conform to the story of Mūsā عليه السلام on the day of ʿĀshūrāʾ; however, those who do not consider the matter in this way do not mind celebrating the *Mawlid* on any other day of the month; and some have expanded its time to any day of the year, despite the reservations that some might have with that. The forgoing, then, is the basis for this act.

As for what is done in the *Mawlid*, it should be confined to what expresses gratitude to Allah

> Most High, such as the aforementioned practices such as reciting the Quran, feeding others, giving charity, and singing something of the odes that praise the Prophet ﷺ and encourage renunciation [*zuhd*], and songs that move the heart and encourage it to do good deeds and work for the Hereafter.
>
> As for what is added to this, such as singing and amusement and the like, what should be said concerning it is that the permissible therein that displays joy over the day is of no harm if joined with it, while the unlawful, disliked, or offensive [*khilāf al-awlā*] is forbidden [*yumnaʿ*].

I say: There has occurred to me another legal text from which we may infer a basis for the *Mawlid*. It is the narration of al-Bayhaqī, from Anas ؓ, who reported that the Prophet ﷺ performed the *ʿaqīqa* ceremony for himself after his [declaration of] Prophethood. His grandfather, ʿAbd al-Muṭṭalib, performed the Prophet's *ʿaqīqa* rites in his seventh year, but the *ʿaqīqa* is not repeated a second time, so it can be understood from this that the Prophet ﷺ performed his own *ʿaqīqa* to display gratitude for Allah creating him as a mercy unto the worlds, and to honor his *Umma*. This is similar to the Prophet's act of sending prayers upon himself. Therefore, it is also recommended for us to display gratitude for his birth by gathering with the brethren, feeding others, and other forms of good deeds and displays of happiness.

After this, I saw a statement by the Imam of the Quran reciters, al-Ḥāfiẓ Shams al-Dīn al-Jazarī[20], in his book

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[20] Muḥammad b. ʿAbdullāh Shams al-Dīn al-Jazarī (d. 660 AH). A Shāfiʿī jurist and Quranic reciter, he is the author of the famous book of supplications and daily litanies, *al-Ḥiṣn al-ḥaṣīn* (The Fortified Fortress). See al-Ziriklī, *al-Aʿlām*, 6:233.

ʿUrf al-taʿrīf bi al-mawlid al-sharīf. He said:

> Abū Lahab was seen in a dream vision after his death and he was asked about his state. He said, "I am in the Fire; however, my punishment is lightened every Monday evening, and so I am able to drink water from these finger tips [and he pointed to the tips of his index and middle finger]—and this is because I freed Thuwayba when she brought me the good news of the Prophet's birth and was thus able to suckle him."
>
> If this is Abū Lahab, the disbeliever condemned in the Quran, yet he is rewarded in the Fire because of the delight he felt on the night of the Prophet's birth s, what say you about the Muslim believer in divine unity who is of the Prophet's Umma and who feels happiness during the occasion of his birth and spends what he can in celebration of his love for him s? Certainly his reward from Allah Most Generous is that He bestows upon him of His vast bounty and allows him to enter the Paradise of Delight!

Al-Ḥāfiẓ Shams al-Dīn b. Nāṣir al-Dīn al-Dimashqī said in his book *Mawrid al-ṣādī fī mawlid al-Hādī*, "It is authentically reported that Abū Lahab will receive a lightened punishment on Mondays due to him having set Thuwayba free because of his delight at the Prophet's birth ﷺ." Then al-Dimashqī mentioned some lines of poetry:

If this disbeliever who was condemned
And whose hands were bound forever in the Fire
Mentioned that every Monday
His punishment was lightened due to his delight in Aḥmad
So what say you of the servant

Who is delighted his entire life with Aḥmad
And died with belief in divine unity?

Al-Kamāl al-Adfuwī[21] *said in al-Ṭāliʿ al-saʿīd:*

> Our reliable friend, Nāṣir al-Dīn Maḥmūd b. al-ʿImād, related to us that Abū al-Ṭayyib Muḥammad b. Ibrāhīm al-Sabtī al-Mālikī, resident of Fūṣ and one the pious scholars, used to pass by the local primary school [Maktab] and say, "O scholar! Today is a day of delight; let the children out." And so he would be let out.

This is a proof from him that he accepted it [the Mawlid celebration] and did not censure it—and he was a Mālikī jurist skilled in the various sciences and was scrupulous. Abū Ḥayyān and others studied under him and he passed away in the year 695 AH.

Benefit: The Wisdom of the Prophet's Birth ﷺ being on a Monday in the Month of Rabīʿ al-Awwal.

Ibn al-Ḥājj said:

> One might ask what is the wisdom behind the Prophet's noble birth ﷺ taking place in the month of Rabīʿ al-Awwal on a Monday, and not, say, in the month of Ramaḍān when the Quran was revealed and in which falls the Night of Strength [*laylat al-qadr*], or in the sacred months, or on the fifteenth of Shaʿbān, or on a Friday afternoon or evening. The answer to this is with four points. Firstly, it is narrated in a *ḥadīth* that Allah Most High created the trees

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[21] Jaʿfar b. Taghlab al-Adfuwī (d. 748 AH). A jurist and man of letters hailing from Upper Egypt, he was a master of estate division (*farāʾiḍ*). See al-Ziriklī, *al-Aʿlām*, 2:122–123.

on a Monday. This contains a great indication, for it shows that Monday is the day in which sustenance, provision, fruits, and other types of goodness have been created. These are the things by which the children of Ādam live and enjoy pleasure. Secondly, if we consider its etymology, the word "Rabīᶜ" is a subtle indication and a good omen. Abū ᶜAbd al-Raḥmān al-Ṣaqlī said, "Every person acquires some portion from his name." Thirdly, the Spring [al-Rabīᶜ] is the most balanced of the seasons and the best of them, and the Prophet's Sacred Law is the most just and balanced of laws. Fourthly, the All-Wise, Exalted is He, wanted to honor the time in which the Prophet ﷺ was born; for if the Prophet was born in the aforementioned times then one might mistakenly suppose that he was honored by being born in them.

Thus concludes this discussion, and all praises belong to Allah alone. This was completed on the forenoon of Friday in the month of Ṣafar with the hand of the lowliest of slaves.

EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT ﷺ

Iẓhār al-surūr li mawlid al-Nūr ﷺ

On Assembling to Celebrate and Rejoice over the Birth of the Greatest Messenger ﷺ, with a Discussion of Its Legal Proofs and the Arguments of Those Who Forbid It

* * *

Muḥammad b. Yaḥyā al-Ninowy

(May Allah Most High forgive him,
his parents, and the believers)

Translated by
Abdul Aziz Suraqah

Foreword

Shaykh al-Muḥaddith ʿAbdullāh al-Talīdī

In the name of Allah, the Compassionate,
the Merciful. May Allah send benedictions
and salutations and blessings upon
our master Muḥammad, and upon his
Family,Companions, and wives.

All praise is due to Allah, who created the heavens and earth, and the layers of darkness and the light. May complete and perfect benedictions and salutations be upon the gifted mercy, our master and beloved Muḥammad, the master of all liege lords, and upon his Family, Companions, and purified wives.

I have read this work of the erudite and eminent master and Sharifan hadith scholar, Sayyid Muḥammad b. Yaḥyā al-Nīnowy, entitled *Expressing Delight in the Birth of the Light*, in which he discusses the birth of the Prophet ﷺ and its celebration. This work is brimming with knowledge and is unique in its genre. The author has excelled and conveyed great benefit in this work. Despite the plethora of works dedicated to this topic, I have never seen any of them rival or come close to matching this work in its scholarly verification and compilation. The author presents numerous proofs that should convince any objective opponent, and he rebuts every argument held dear by those who attack others for celebrating and commemorating the birth of the exalted Prophet ﷺ.

It is worth mentioning here that the *Mawlid* is among the novel and unprecedented matters that were not subject to a specific, articulated ruling, and is therefore subsumed under the statement of the Prophet ﷺ, "[A]nd that which He was silent about is pardon, so accept Allah's pardon, for Allah forgets nothing"—this being part of a long hadith recorded by al-Ḥākim and declared rigorously authentic by al-Bazzār, who said: "Its chain is sound." (see Ibn Rajab's commentary upon Imam al-Nawawī's Forty Hadith compilation.)

Celebrating the Prophet's birth ﷺ is one of the permissible acts that the lawgiver did not speak about; he issued neither a command nor a prohibition concerning it—and leaving or remaining silent about a thing does not prove that it is obligatory or forbidden. The author presents several examples and categories for things that are "left undone" by the lawgiver, some of which are forbidden and some of which are permissible by default. Relevant to our discussion on this issue is the principle in legal theory called *maṣlaḥa mursala* (public interest), which is considered a legal proof by the scholars of Islam. *Maṣlaḥa mursala* refers to a new matter that appears within the *Umma* and for which there is no explicit text from the lawgiver, yet does not contravene any foundation or principle of the religion, thus allowing the scholars to rule that it is permissible. Novel acts that do not contradict a command, prohibition, or act of the lawgiver are also included in this category.

Put simply, presented here is comprehensive discussion on the issue of the *Mawlid*, which is surrounded by so much banter and confusion that it has led some overzealous people to excommunicate others and declare them astray, despite the fact that their view is more deserving of condemnation and rebuke. (Of course, there is no disagreement that we should condemn and criticize celebrations that contain evil acts such as intermingling between men and women and other acts forbidden by the lawgiver.)

To conclude, I ask Allah Most High to reward the author, al-Sharīf al-Nīnowī, with goodness for this work and laudable effort to defend the expression of delight and joy with the Messenger of Allah ﷺ. Furthermore, I ask Allah to allow us and all of our beloveds to die upon the way of the exalted Messenger—may Allah send prayers and salutations upon him and his Family and Companions!—and to resurrect us in his blessed company, under his Banner, with those "*upon whom Allah has bestowed His bounty, from the Prophets, the veracious, the martyrs, and the righteous—and what an excellent company they are!*"

All praise is due to Allah, by Whom all righteous acts are completed. May Allah send prayers, benedictions, and salutations upon our master Muḥammad and his Family, his Companions, his wives, his loved ones, and his group!

Written by the servant of his Lord,
the one imprisoned by his sins,

Abū al-Futūḥ ʿAbdullāh b. ʿAbd al-Qādir al-Talīdī
Monday, 20 Jumādā al-Awwal, 1434 AH
Tangiers, Morocco

Introduction

All praises are due to Allah, who has given light to the cosmos through the light of the Master of the Messengers, and taken the Covenant from each of the Prophets that they believe in him and support him, to which they all admitted and testified—and Allah is with them among the witnesses. Praise be to Him, the Exalted and Sublime, who poured out to His beloved's noble soul and majestic reality the quality of Prophethood (*nubuwwa*), and clothed him with the robes of proximity and love, so as to distinguish him and set him apart from the rest of creation, even while Ādam was still between water and clay.

The Prophet ﷺ is the archetype of lordly mercy gifted to creation, the epitome of the heavenly messages, and Allah's mercy to all created beings. Our Lord, the Blessed and Exalted, says—and He is the Most Truthful of speakers: "*And We have not sent you but as a mercy to the worlds.*" (al-Anbiyā': 107) Allah, the Glorified and Most High, declares the Prophet ﷺ innocent of the charges of the oppressors: "*And your companion is not mad.*" (al-Takwīr: 22) Elsewhere in the Preserved Quran, Allah swears an oath by the Prophet's life: "*By your life, they are blind in their drunkenness.*" (al-Ḥijr: 72) And He suffices him from the burden of responding to the liars who said: "*Or do they say: 'He is a poet for whom we await some misfortune of time'?*" (al-Ṭūr: 30) Allah reveals: "*And We have not taught him poetry, and it is not fitting for him. It is but a reminder and a* *clear Quran.*" (Yā Sīn: 69) And Allah refutes the plot of the connivers who said "You are not a Messenger," by saying: "Yā Sīn. *By the Wise Quran. Indeed, you are of the Messengers sent.*" (Yā Sīn: 1–3)

Allah sealed the sacred laws by sending the Prophet Muḥammad ﷺ last, and He cast light on the world with his beautiful countenance. Allah has obliged us to worship Him through following the Prophet's way and wont (*Sunna*), and He brought repose to the souls of the lovers through hearing his mention and life. Allah has chosen the Prophet Muḥammad ﷺ over His creation entire. One of the Prophet's noble unique qualities ﷺ is that when the Prophet of Allah, the Messiah ʿĪsā b. Maryam ؑ, descends toward the end of time, he will follow the lead of the Prophet's Household (Āl al-Bayt) and the Mahdī of this nation. So may our Lord, the Mighty and Majestic, send benedictions, blessings, and salutations upon the one whose intellect He purified: "*Your companion has not strayed, nor has he erred*" (al-Najm: 2); and whose tongue He purified: "*Nor does he speak from his own desires*" (al-Najm: 3); and whose law He purified: "*It is but revelation revealed*" (al-Najm: 4); and whose companion He purified: "*Taught to him by one of intense strength*" (al-Najm: 5); and whose heart He purified: "*The heart did not lie about what it saw*" (al-Najm: 11); and whose vision He purified: "*The sight did not swerve, nor did it transgress*" (al-Najm: 17); and whose entire being He purified: "*And certainly you have an exalted standard of character.*" (al-Qalam: 4)

Allah, the Exalted and Majestic, explained that the sign of His love is the servant's dedication to following His beloved ﷺ: "*Say: 'If you truly love Allah, follow* *me; Allah shall love you and forgive you your sins.*" (Āl-ʿImrān: 31) And He explained that obedience to His beloved Prophet ﷺ is identical to obedience to Him, the Exalted and Sublime: "*And whoever obeys the Messenger has obeyed Allah.*" (al-Nisāʾ: 80) And Allah crowned all of this by making the pledge of loyalty to His beloved ﷺ equivalent to pledging loyalty to Him, the Glorified and Most High. He said: "*Indeed, those who pledge loyalty to you are but pledging loyalty to Allah.*" (al-Fatḥ: 10)

Our virtuous and noble student, Sayyid Asad Amirudean Al-Husayni (may Allah Most High preserve him) of Toronto, Canada, urged me to write a piece explaining the legal ruling on expressing delight at the birth of the light and most resplendent full moon and noblest Messenger (may Allah send benedictions and salutations upon him and his family), and the permissibility of people assembling for that end. And so in response to that request I say, while seeking the aid of Allah Almighty:

Whether for or against it, a great deal has been said concerning the permissibility of commemorating and celebrating the noble birth of the Prophet ﷺ and expressing delight and joy over that day. Our intention in gathering people together for that day is to assemble them to recite the Holy Quran, learn the noble Sunna, send benedictions and salutations upon the Prophet ﷺ, and to learn about the narrations found in the Sunna and the noble Prophetic biography (*sīra*) detailing his noble birth and its immensity, and what had accompanied it of precursors to the Prophet's mission (*irhāṣāt*), and related lessons of mercy to the creation, guidance, justice, and freedom for humanity. Gatherings such as these might involve the singing of poetry in praise of the Prophet ﷺ

and sitting for a meal and giving out sweets, all out of joy upon the remembrance of the Prophet's auspicious birth ﷺ, after which people leave, and nothing more.

Commemorating, reminding others, and displaying gratitude and delight during the day marking the Prophet's noble birth are sound practices rooted in the Sunna of the Prophet ﷺ. The Prophet ﷺ never grew tired or weary from commemorating and showing joy and gratitude for his birth each week, and in his action there is guidance to his nation regarding the commemoration of that noble day and the expression of gratitude and happiness in it. This is proven in the revealed texts. We ask Allah Most High to make every day for the Muslims one of love and joy for Allah Most High and His Messenger ﷺ.

Joy is a pleasure that Allah creates within a person when he or she accomplishes a goal or attains what is beloved and sought after. It strikes the heart and grabs the person's soul, resulting in the heart experiencing happiness and bliss. It causes the breast to expand, the soul to open up, and the spirit to soar with glee from one spiritual state to the next, until it nearly reaches the upper limits of the heavens. On other occasions it is possible that delight overcomes a person and brings him to tears, or seizes his entire mind and causes him to lose all thought of himself. An example of this is found in the narration recorded by Imam Muslim in his *Ṣaḥīḥ* collection from the hadith of Anas b. Mālik ؓ, who reported that the Messenger of Allah ﷺ said: "Allah is more joyful at the repentance of one His servants when he turns toward Him than one of you would have been over his riding mount, which escapes from him in the middle of a wasteland desert with his food and drink and causes him to despair, whereupon he goes to a tree to lie down in its shade, when suddenly his mount appears before him while he is in that state, so that he takes hold of its reins and says—misspeaking because of his intense joy—'O Allah, You are my slave and I am Your lord!'"

Some forms of joy are praiseworthy while others are blameworthy; Islam directs the Muslims at every moment to rejoice in the truth and in goodness and bounties, and it forbids them from rejoicing in oppression, falsehood, beguilement, or corruption in the earth. The Most High says: "*Yet they take delight in the life of the world, but the life of the world is but a fading enjoyment* [with respect to the Hereafter]." (al-Raʿd: 26) He also says: "*That is because you used to experience delight in the earth without right, and because you were conceited*" (al-Ghāfir: 75) and: "*Rejoicing in what Allah has given them of His bounty*" (Āl-ʿImrān: 170) and: "*Say: 'In the bounty of Allah and His mercy, with that let them rejoice; it is better than what they amass.*'" (Yūnus: 58)

In other words, let them rejoice in this guidance and true religion that has come to them from Allah, and let them see to it that they perform good works and righteous acts, and let them show gratitude to Allah Most High for His many graces upon them, for expressing joy at His granting them the providential success (*tawfīq*) to be thankful to Him and perform good works takes priority over all other rejoicing. This is from the mercy of Allah Most Exalted, because when He wills to display His bounty upon you, He both creates it and attributes it to you, and for that reason "*it is better than what they amass*," that is, it is better than the material world and all that it contains.

The greatest form of rejoicing is rejoicing in Allah Most High and His beloved Prophet ﷺ; this is one of the most tremendous stations of gnosis, as the believer takes delight in his Lord when he or she worships Him and loves Him, and rejoices in Allah, the Exalted and Sublime, as his Lord and as Bestower of Favor, Merciful, Healer, Provider, Reliever of Difficulties and Tribulations, Close in all circumstances, Beloved, Subtly Kind, and Present with a "withness" (*maʿiyya*) that is intimately known by the people of proximity and of intimate discourse with the Divine. In addition, the believer rejoices with the Beloved of Allah ﷺ as a Messenger, Teacher, Guide, Leader, one Covetous for our well-being, full of grief for what befalls us, Merciful and Kind, an Inculcator of virtue, Beloved, and Concerned Father—may Allah Most High send benedictions and salutations upon him and his Family!

The Noble Quran has laid down the foundations for this delight and joy. It mentions praise for those who rejoice in the signs of Allah that He has revealed in the Quran. Allah Most High says: "*Whenever a chapter is revealed, some of them say: 'Which of you has been increased in faith by this?' But in the case of those who believe, it increases them in faith and they rejoice.*" (al-Tawba: 124) Allah Most High also said: "*And those to whom We have given the Book rejoice in what has been revealed to you.*" (al-Raʿd: 36)

This rejoicing of theirs has not been restricted to a set time to the exclusion of all other times; rather, it is during and after the verses are revealed, and for all times evermore. If this is said regarding those who rejoice over a sign (*āya*) from Allah's Book, what say you of those who rejoice over the Supreme Sign and the Greatest Mercy—the Prophet ﷺ? Expressing joy and delight with the Messenger of Allah ﷺ stems from love and longing and signals one's reverence and exaltation of the Messenger ﷺ. So that person's love for him, his preoccupying thoughts about him, his intense yearning and longing for him ﷺ—all of these are signs of true love, for if someone does not yearn for a thing he will not rejoice when it is near nor grieve when it is remote.

Allah Most High has lauded His saints (*Awliyā'*) and stated that they shall have a day in which they rejoice in Him, and that is when Allah Most High grants victory to them against oppression, falsehood, and corruption on the earth. Allah Most High says: "*. . . and on that day the believers shall rejoice—in the victory of Allah; He grants victory to whom He wills, and He is the Almighty, the Merciful.*" (al-Rūm: 4)

And there is no doubt whatsoever that the angels and other created beings greatly rejoiced and delighted in tidings of goodness, victory, and mercy when they learned of the birth of the Seal of the Messengers ﷺ, and the day of the Prophet's birth is doubtless one of the momentous events of Allah and a day over which the believers rejoice.

The Prophet ﷺ has informed us that a fasting person experiences two joys. Muslim and al-Bukhārī both reported in their rigorously authentic collections from Abū Hurayra ؓ that the Prophet ﷺ said: "The fasting person experiences two joys: joy when he breaks his fast, and joy when he meets his Lord." This joy, and the other forms of joy mentioned above, are praiseworthy and laudable in the Sacred Law, and they include the joy felt with the birth of the Prophet ﷺ.

As for the joy that Allah Most High has condemned, it is the exuberance that lends itself to arrogance, transgression, enmity, and wantonness (*baṭar*)—it is to rejoice in remissness in obedience to Allah, lassitude in righteousness and rectification, slackness in the performance of good works and inviting others to them, or to rejoice in impeding others from being quick to good works and pious acts, as Allah has said about the hypocrites: "*Those who lagged behind* [from battle] *were glad that they remained home, away from the Messenger of Allah, and they hated to struggle with their wealth and lives in the path of Allah, and they said: 'Do not march forth in the heat!' Say: 'The Fire of Hell is hotter, if only they understood.' So let them laugh for a short while; they shall weep much—a wage for what they have earned.*" (al-Tawba: 81–82)

And even more dangerous than that is the one who satiates himself with what he has not been given, and the one who dons a garment of false testimony. Allah Most High says about such a person: "*Think not that there is escape from torment for those who rejoice in what they have been given and love to be praised for what they have not done. Theirs is a painful torment.*" (Āl-ʿImrān: 188)

Al-Bayhaqī narrated in his collection on the Divine decree and pre-ordainment (*al-Qaḍāʾ wa al-Qadar*) with a good chain of transmission from ʿUqba b. ʿĀmir al-Juhanī, who reported that the Messenger of Allah ﷺ said: "When you see Allah giving a servant what he loves while the servant remains entrenched in disobedience, know that it is a gradual luring to destruction (*istidrāj*)." And after saying this, the following verse was revealed:

"*So when they forgot what they had been warned about, We opened for them the doors to all things; until, as they rejoiced in what they were given, We seized them in punishment and then they despaired.*" (al-Anʿām: 44)

Therefore, the truly intelligent person does not rejoice save in Allah, the Exalted and Sublime. It has been said: "No one rejoices in other than Allah except that it is due to his heedlessness of Allah; as such, the heedless person rejoices in his frivolity and passions, while the person of invocation rejoices in the love of his Master."

Rejoicing at the birth of the Messenger of Allah ﷺ is an integral of faith, and no one with an atom's weight of faith in his heart could ever express hatred with it. The Noble Quran has enjoined the expression of happiness with Allah's mercy and bounty upon His servants. He says in Sūra Yūnus: "*Say: 'In the bounty of Allah and His mercy, with that let them rejoice; it is better than what they amass.'*" (Yūnus: 58)

So what about expressing delight and joy with the Supreme Mercy gifted by the Creator, Most Exalted, to all created beings, the Bounty of Allah to entire creation ﷺ? Showing happiness and delight with the birth of the Prophet ﷺ is from this realm and is emphatically commanded in the Noble Quran and the authentic and purified Sunna. No one in the *Umma*, whether as disparate individuals or groups, differs about this obligation. The only difference of opinion among Muslims here concerns the way or modality of showing this joy, and whether or not it is permitted to rejoice with celebration and assembly to recite the Quran, the Prophetic biography, the Prophetic descriptions (*Shamāʾil*), and to remind each other to send abundant prayers and salutations upon the Prophet and his Family, sing odes in praise of him ﷺ, feed those in attendance, and hand out sweets, and nothing more.

The first person to bring attention to the act of displaying gratitude and joy with the birth of the Messenger of Allah ﷺ is the Messenger of Allah himself; he never let his noble birthday pass by nonchalantly like any ordinary day, and he would never forget or let anyone forget his noble birthday ﷺ; and thus he has established for us the Sunna in that. On each day that marked the anniversary of his noble birth, the Prophet ﷺ would show happiness and thankfulness for the blessing of being born, reminding the entire *Umma* of the immensity of that important day that merits special gratitude to Allah Most High. He expressed his gratitude through fasting each Monday, which corresponded to the day of his noble birth.

Muslim narrated in his *Ṣaḥīḥ* collection from Abū Qatāda al-Anṣārī ؓ who said: "He (the Prophet ﷺ) was asked about fasting on Mondays, to which he replied: 'That is the day in which I was born, the day in which I was tasked with the Prophetic message, [or] the day when I first received divine revelation.'"

This hadith is an explicit text (*naṣṣ*) establishing the act of expressing joy and gratitude, and repeating it each week continually. So this day comes each week with a renewed feeling of joy and a fresh blessing, and brings with it as well the joy of fasting during the day of the Prophet's noble birth ﷺ. The fasting person, as the Prophet ﷺ informed us, experiences two joys, and in addition to those two joys there is the joy of thankfulness for Allah's largesse and mercy via the birth of our master Muḥammad ﷺ and the joy of receiving Allah's providential success (*tawfīq*) in emulating the Prophet's practice in reviving his Sunna and expressing delight and gratitude with his noble birthday ﷺ. Fasting, in addition to being one of the greatest forms of worship done solely and sincerely for Allah (as the Prophet ﷺ said: "Allah says: 'Every action of the son of Ādam is his, except fasting, for it is Mine, and I reward it'"), has also been specified by the Prophet ﷺ on account of it being his birthday.

The hadith master Ibn Rajab al-Ḥanbalī comments in his book *Laṭā'if al-maʿārif*:

> In this [hadith] there is an indication that fasting is encouraged on the days that mark the anniversaries of when Allah's bounties were given to His servants, for the greatest of Allah's bounties upon this *Umma* is the manifestation of Muḥammad ﷺ, and his being tasked with the divine message and sent to them, as Allah the Exalted says: "*Certainly, Allah bestowed His favor to the believers when He sent among them a Messenger from their own selves. . .*" (Āl-ʿImrān: 164) Consequently, it is a beautiful and meritorious act to fast on the day wherein Allah's bounties upon His believing servants are renewed, and it is equivalent to receiving the bounty with thankfulness during the times which mark its anniversary.

The senior-most Companions and Followers رضي الله عنهم practiced this Sunna of fasting in order to express their joy and rejoice at the noble birth of the Prophet ﷺ. The leading Imams of the forebears (*Salaf*) رضي الله عنهم composed written works on the noble Prophetic nativity. Said the Shaykh of our Shaykhs, the Imam and hadith master, the valorous *Mujtahid*, Sayyidī Aḥmad b. Ṣiddīq al-Ghumārī (may Allah have mercy upon him!), in his book *Juʾnat al-ʿaṭṭār*:

> Some of them have mentioned that the first person to compile a book on the *Mawlid* was al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Diḥya al-Kalbī, who passed away in the year 633 AH. The title of his nativity was *al-Tanwīr min mawlid al-Sirāj al-Munīr*, which he presented as a gift to the King of Irbil, who used to celebrate the night and day of the Prophet's birth ﷺ with unprecedented festivity. As a reward for his book, the king awarded Ibn Diḥya a lavish prize. Factually, however, this [claim] is incorrect, since a large number of scholars before Abū al-Khaṭṭāb Ibn Diḥya had written books on the Prophetic nativity. The first scholar I have come across who had compiled a work on the *Mawlid* is Muḥammad b. ʿUmar al-Wāqidī, author of the *Maghāzī* collections and books on the early military conquests, who passed away in 206 (and some say 209) ah. He wrote two books on the *Mawlid*: *al-Mawlid al-Nabawī* (The Prophetic Nativity) and *Intiqāl al-Nūr al-Nabawī* (The Movement of the Prophetic Light), cited by al-Suhaylī in *al-Rawḍ* [*al-unuf*]. Similarly other early scholars wrote books on the *Mawlid*, such as the hadith master Abū ʿAbdullāh Muḥammad b. ʿĀʾid, author of the famous *Sīra* (d. 233 ah), as well as the hadith master Abū Bakr b. Abī ʿĀṣim (d. 287 ah), author of several compilations.

Another proof illustrating the Prophet's ﷺ keenness to commemorate the blessed day of his birth and express happiness and gratitude in it is the fact that he performed his own *ʿaqīqa* after being tasked with the Prophetic message. The *ʿaqīqa* ceremony is but an expression of thanksgiving to Allah, the Exalted and Sublime, and a show of happiness and celebration upon the birth of a newborn baby. For that reason, the Prophet ﷺ did not neglect to perform it for himself. It is authentically reported in al-Ṭabarānī's *Muʿjam al-awsaṭ*: "On the authority of Aḥmad, who said: 'al-Haytham narrated to us, saying: "ʿAbdullāh narrated to us on the authority of Thumāma, who narrated on the authority of Anas, that the Prophet ﷺ performed his own *ʿaqīqa* personally after being tasked with the Prophetic message."'" This hadith is rigorously authentic (*ṣaḥīḥ*) with a fully connected chain[2], all of whose narrators are *thiqa*.[3]

Chapter One

Verses from the Holy Quran in Support of Coming Together to Rejoice in the Birth of the Prophet ﷺ

THE FIRST CITATION

"*Say: 'In the bounty of Allah and His mercy,*
with that let them rejoice; it is better than what
they amass.'"[1] (Yūnus: 58)

The scholars of Quranic exegesis differ in their interpretations of this verse. The majority of exegetes posit that the word mercy in this verse refers to Islam or points to other mercies from Allah that are conferred upon the creation. However, in a narration found in the second volume of al-Zubayr b. ʿAdī's exegesis, it is mentioned that Ibn ʿAbbās said: "In the verse, '*Say: "In the bounty of Allah and His mercy, with that let them rejoice. . . ,*"' the bounty of Allah is the Quran and His mercy is Muḥammad ﷺ," then Ibn ʿAbbās recited the verse: "*And We have not sent you but as a mercy to the worlds.*"[2] (al-Anbiyāʾ: 107)

Although the chain of transmission to Zubayr is a matter of some controversy, the point remains that the generality of the verse is to be considered over the particular circumstances for which it was revealed, as is well known. There is, then, no created mercy greater than our master Muḥammad ﷺ, and there is no description for a created thing that is greater, more fitting, and more comprehensive that Allah's words concerning His Prophet ﷺ: "*And We have not sent you but as a mercy to the worlds.*" So arguing that it is allowed to rejoice in one form of mercy but not another, while at the same time turning people away from rejoicing in the most supreme and far reaching mercy to the creation, fails to muster proof, as there is no separation between Islam and its Messenger. Allah Most High says in Sūra al-Ḥijr: "*By your life, they are blind in their drunkenness.*"[3] (al-Ḥijr: 72

In this verse Allah does not swear an oath by His act of sending the Prophet ﷺ, nor does He swear by the message—despite its sacredness and greatness and immense position—rather, He swears by the Prophet's life ﷺ; and the Prophet's noble birth ﷺ marks the beginning of the tremendous and holy life upon which Allah swears an oath. Take notice of this.

And Allah Most High said: "*Indeed, I swear by this city. And that you are a dweller in this city. And by son and father.*"[4] (al-Balad: 1–3) This should suffice as a sanctification and exaltation of the supreme mercy and loftiest station, the Traveler to two bow's length or nearer ﷺ!

It is authentically reported in a hadith recorded by al-Ḥākim and al-Ṭabarānī that the Prophet ﷺ said: "I am but a mercy that is gifted."[5] In another report recorded by Muslim in his *Ṣaḥīḥ* collection, the Prophet ﷺ relayed to humanity the predominant theme of his divine message. He said: "I was sent naught but as a mercy."[6]

These two hadith communicate two points. The first point is that the Prophet ﷺ is mercy, as he said: "I was sent naught but as a mercy." The second point is that his being tasked with the message is a mercy. To argue, therefore, that the Prophet's mercy only manifested during his mission and that his birth was not a manifestation or sign of mercy is patently false, because *he* is a mercy and his mission is a mercy ﷺ.

THE SECOND CITATION

> "*And all that We relate to you from the narratives of the Messengers is that by which We make your heart firm.*"[7] (Hūd: 120)

This verse explicitly states that relating the narratives of the Messengers makes hearts firm and increases faith within the hearts of the believers. As such, coming together to commemorate the Prophet's birth ﷺ by reciting the Quran and presenting aspects of the Prophet's noble biography contains an immense benefit whose significance and heart-strengthening element is explained in the Quran. This is, in fact, one of the greatest objectives to be sought after, particularly in these lands and in these times. Moreover, coming together to recount the Prophet's physical and moral beauties and perfections and to recall his biographical details ﷺ is a fulfillment of Allah's command, as He, the Exalted and Sublime, says: "*Recite to them the news of Ibrāhīm.*"[8] (al-Shuʿarāʾ: 69) And since the Chosen Beloved ﷺ is greater than our master Ibrāhīm عليه السلام, it is more fitting that people gather together to recount his biography. Taken one step further, we see that Allah Most High has made it a duty to relate the stories of the Prophets against the wretched, the righteous against the wicked, and the battles of truth against falsehood; He says, both relating and commanding: "*So relate the stories that perhaps they might give thought.*"[9] (al-Aʿrāf: 176)

There is nothing more comprehensive and fitting in this regard than gathering together to relate the biography of the greatest Prophet ﷺ and detail all the stages of his blessed life, whether before his noble birth, during his birth and the signs leading up to the prophetic message, or his mission until after his departure to the Loftiest Company (*al-Rafīq al-Aʿlā*) ﷺ.

THE THIRD CITATION

> "*We have certainly sent Mūsā with Our signs,*
> [instructing him:] *'Take your people out of*
> *the shadows of darkness and into the light,*
> *and remind them of the Days of Allah.'*"[10]
> (Ibrāhīm: 5)

This holy verse proves that Allah Most High commanded Mūsā عليه السلام to assemble his people and relate to them the signs of Allah and teach them the Book and the wisdom, and to purify them and remind them of the Days of Allah, such as the day when Allah delivered them from Firʿawn and his forces, and the days when He bestowed various bounties upon them, and the day when He sent to them His mercies and blessings, and so on. The day of the greatest Prophet's birth ﷺ is undoubtedly one of the days of Allah Most High, for it is the day when the light of prophethood shone across the entire world, as it marked the beginning of mankind's delivery from the worship of fellow servants to the worship of the Lord of the servants. The Prophet's birthday marks the birth of mercy to all created beings: it is a day of mercy, a day of guidance, a day in which the sun of faith dawned and cast light on the cosmos ﷺ, so reminding others of this day falls under the general import of this holy verse.

THE FOURTH CITATION

"[Recall] *when the wife of ʿImrān said: 'O my Lord! Indeed, I have pledged to You what is in my womb and consecrated it for Your service, so accept this from me. Indeed, You are the All-Hearing, All-Knowing.' But when she delivered her, she said: 'O my Lord! I have delivered a female'—and Allah knew best what she delivered—'and the male is not like the female. Indeed, I have named her Maryam, and I seek refuge for her and her descendents in You from Satan the Accursed.' So her Lord accepted her with a goodly acceptance and caused her to grow in a good manner, and entrusted her in the care of Zakariyyā. Each time Zakariyyā came to see her in the prayer chamber he found provision with her. He said: 'O Maryam, from where is this coming to you?' She replied: 'It is from Allah; indeed, Allah provides for whom He wills without account.'*"[11] (Āl-ʿImrān: 35–37)

THE FIFTH CITATION

"*And the pains of childbirth drove her to the trunk of a palm tree. She said: 'Ah! I wish I had died before this and was in oblivion,*

> *forgotten.' But he* (the Angel Jibrīl عليه السلام) *called her from below, saying: 'Do not grieve; your Lord has provided you a stream from beneath you. And shake the trunk of the palm tree toward you; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see anyone, say: "Indeed, I have vowed a fast of abstention to the All-Merciful, so I will not speak to anyone today."'"*[12]
> (Maryam: 23–26)

In the fourth and fifth verses we have cited here, the Holy Quran carefully details the events surrounding the birth of Maryam and the birth of Prophet ʿĪsā عليه السلام, and praises them by explaining that they were great and blessed days from the Days of Allah Most High. The Holy Quran has not mentioned Prophet ʿĪsā's birth عليه السلام save to draw attention to its importance, nobility, and end result, which is why the Holy Quran expressed its greatness by quoting our master ʿĪsā عليه السلام himself in Sūrat Maryam: "*And peace be upon me on the day I was born.*"[13] (Maryam: 33) And Allah quoted Yaḥyā عليه السلام who said in the same Sūra: "*And peace be upon him on the day he was born.*"[14] (Maryam: 15) So we see that the Quran draws our attention to the birthday of Prophet ʿĪsā عليه السلام in particular and explains that both Yaḥyā and ʿĪsā عليه السلام received sanctification (*salām*) from Allah Most High and were granted a special salutation and security from Him on their birthdays, as well as an encompassing peace from Him and other meanings of *salām* known only by Allah Most High. Each time we recite these holy verses we are recalling the birthdays of Maryam and Prophet ʿĪsā عليه السلام and contemplating the spiritual meanings of those blessed days and what occurred therein—there is no contention against this whatsoever. This clarifies the importance of the birthdays of the Prophets like ʿĪsā and Yaḥyā and the importance of the birthdays of the saints like Maryam (peace be upon all of them); so what say you of the commemoration of the birthday of the master of the Prophets and Messengers and leader of the saints and righteous and master of Allah's creation ﷺ?

THE SIXTH CITATION

> "*Allah has most certainly bestowed His favor upon the believers by sending among them a Messenger from themselves, reciting unto them His verses and purifying them and teaching them the Book and the Wisdom, whereas before that they were in manifest error.*"
> (Āl-ʿImrān: 164)[15]

Although the Prophet ﷺ is a mercy to the worlds and is Allah's favor to all created beings in a general sense, in this verse Allah Most High mentions the believers in particular because they are the greatest recipients of benefit from him ﷺ. Since the favor conferred upon them is greater, it calls for much gratitude. Knowing him, mentioning him, praising him, recalling his noble qualities of character and beautiful form, and acquainting the hearts with him ﷺ are the keys to truly loving him ﷺ. Loving him is a key to emulating him and following his way, and following him ﷺ is the means for the forgiveness of sins and the enveloping of divine mercy and the attainment of Allah's love, as confirmed by Allah's words: "*Say: 'If you love Allah then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful.*'"[16] (Āl-ʿImrān: 31)

So this holy verse calls not only for joy and delight at the Prophet's birthday ﷺ, but also for contemplating the immensity of that day and the greatness of Allah's favor upon the believers, which in turn calls for an increase in gratitude. An aspect of that gratitude is to remind oneself and others by coming together to study the Quran and Sunna and the *Shamāʾil* each day of the year, and to relate the Prophet's birth ﷺ, especially on Mondays, and to fast weekly on the day that coincides with the day of his noble birth—all out of gratitude toward Allah Most High and delight with the birth of the Giver of glad tidings and the Warner, the full resplendent moon ﷺ.

There is no doubt whatsoever that Prophet's birthday is one of the Days of Allah Most High in which Allah's unique and special favor manifested for the creation in the birth of the master of humanity ﷺ. To recall and remind others of this day is, therefore, a matter of great importance; and since the Prophet ﷺ did not let this day pass like an ordinary day or forget that it was his birthday, it behooves us to revive it in the hearts of the Muslims and cultivate within them a sense of its immensity and the supreme bounty of Allah that is found within it, and encourage them to fast during its day out of thankfulness to Allah Most High.

The Companions, may Allah be pleased with them, realized the uniqueness of several times and places, even if those times and places simply marked the revelation of a short verse from Allah's Book. Muslim records in his *Ṣaḥīḥ* collection [a report] from Ṭāriq b. Shihāb, who said: "Some of the Jews said to ʿUmar: 'Had the verse (*āyat*) "*Today I have perfected for you your religion, and completed My favor upon you, and have chosen Islam* *as your religion*" (al-Mā'ida: 3) been revealed to us Jews and we knew the day in which it was revealed, we would have taken that day as a day of celebration (Eid)!' ʿUmar said: 'I know the day in which it was revealed to the very hour, and exactly where the Messenger of Allah ﷺ was when it was sent down: it was revealed on a Friday night at Arafat as we were in his company ﷺ.'"[17]

The Prophet ﷺ is the Supreme Sign (*āyat*) and the Walking Quran ﷺ, and the uniqueness of his birthday and birthplace were well guarded and honored by the Companions, may Allah be pleased with them and those who follow them with excellence until the Day of Judgment!

THE SEVENTH CITATION

> "*Exalted is the One who took His Servant by night from the Sacrosanct Mosque* (al-Masjid al-Ḥarām) *to the Furthest Mosque* (al-Masjid al-Aqṣā), *whose surroundings We have blessed, to show him of Our signs. Indeed, He is All-Hearing, All-Seeing.*"[18] (Isrā': 1)

One of the many honors with which Allah Most High has graced His beloved Prophet ﷺ is the night when He assembled the honored angels and the inhabitants of the seven heavens and gathered the Prophets from the first and the last to commemorate and rejoice in the master of the Emissaries ﷺ, that being the auspicious ascension and miraculous night journey (*al-Isrā' wa al-Miʿrāj*). And so Allah Most High willed to gather all of the Prophets, from Ādām and all who came after him عليهم السلام, to commemorate the Prophet ﷺ and honor him and admit to his virtue and rank. After that, Allah Most High caused the Prophet ﷺ to ascend to the highest heavens, honoring thereby the inhabitants of the heavens and the angels and all higher celestial beings. At each stage of the ascension there were angels to receive and celebrate the Prophet, welcoming his honored rank over them. This is borne out by the rigorously authentic hadith reports.

Ibn Khuzayma recorded the following report in his *Ṣaḥīḥ* collection with a fully connected chain whose narrators are *thiqa*: ". . .Then I moved on until we came to the lowermost heaven, whereupon Jibrīl sought permission to enter and it was said: 'Who is it?' and he replied: 'Jibrīl.' Then it was asked: 'Who is with you?' and he said: 'Muḥammad.' Then it was asked: 'Was he sent?' and Jibrīl replied 'Yes,' whereupon the [gates of the] heavens were opened for us and the angels said: 'Welcome to him; what a great visitor!' I happened upon Ādam and said to Jibrīl: 'Who is this?' He said: 'This is your father Ādam,' so I extended my greetings to him and he said to me: 'Welcome, O righteous son and righteous Prophet!' . . ."[19]

This celebration of the heavenly and earthly inhabitants in receiving the master of the Prophets ﷺ can be adduced in support of coming together to honor his birth and recount his life and to strive in increasing one's connection to and love for him and to praise and laud him and emulate his Sunna, in order to win unto the bounties of the Garden and join the caravan of prophets and angels who were ennobled by their celebration and expression of joy in the Prophet and their sending of benedictions and salutations upon him ﷺ, without such celebration taking on a particular form that is deemed legally necessary.

THE EIGHTH CITATION

> "*Indeed, We have revealed it in* Laylat al-Qadr.
> *And what will cause you to understand* Laylat
> al-Qadr? Laylat al-Qadr *is better than one*
> *thousand months. During that night the angels*
> *and the Spirit descend by the leave of their*
> *Lord with every matter. Peace until the break*
> *of dawn.*"[20] (al-Qadr: 1–5)

In this chapter Allah Most High details the tremendousness of the night in which the Quran was revealed to our master the Messenger of Allah ﷺ. There is no doubt about the immensity of that night: Allah revealed that He honored it and that the angels descend therein and that it is filled with peace until the appearance of dawn. So therefore, just as Allah says upon the tongue of Prophet ʿĪsā عليه السلام: "*Peace be upon me the day I was born*," and upon the tongue of Yaḥyā عليه السلام: "*Peace be upon me the day I was born*," He says about *Laylat al-Qadr*: "*Peace until the break of dawn*"—so it appears that the peace from Allah Most High on these blessed days and nights is shared between them, and was present during the birth of ʿĪsā and Yaḥyā عليهما السلام and the night in which the Holy Quran was revealed. The point here is to show the resemblance and correspondence between the peace from Allah Most High on the birthdays of ʿĪsā and Yaḥyā عليهما السلام and the peace during the night the Quran was revealed. And there is no doubt that, a fortiori, Allah's peace descended on the birthday of the beloved and chosen one ﷺ, for he is superior to ʿĪsā and Yaḥyā عليهما السلام both; nay, he is the master of the all the Prophets and is the most beloved of creation in the sight of the Lord of the World—may the choicest benedictions and salutations be upon him and his Family!

As for the correspondence and resemblance between the night of the Quran's revelation and the night of the birth of the master of the progeny of ʿAdnān ﷺ, the erudite Imam, Abū al-ʿAbbās Aḥmad b. Yaḥyā b. Muḥammad b. ʿAbd al-Wāḥid b. ʿAlī al-Tilmisānī al-Mālikī al-Wansharīsī (may Allah Most High have mercy upon him), wrote in his extraordinary work *al-Miʿyār al-muʿrib wa al-jāmiʿ al-mughrib ʿan fatāwā Ifrīqiyya wa al-Andalus wa al-Maghrib* (The Discerning Criterion and Astonishing Compendium of Edicts from Tunisia, Andalusia, and the Maghreb):

Note:

The Shaykh, preacher, and travelling pilgrim, Abū ʿAbdullāh Muḥammad b. Aḥmad b. Marzūq (may Allah have mercy upon him), explicitly declared the night of the Prophet's birth ﷺ superior to *Laylat al-Qadr* (the Night of Power, Destiny, or Honor). To support his opinion, the Shaykh had outlined twenty-one angles of proof in his book *Janā al-jannatayn fī faḍl al-laylatayn*, and here, with Allah's help, I shall reproduce them in full.

He said:

1. Honor is identified with exaltation and loftiness, and both of these are relative ascriptions. The honor of each night, therefore, lies in that which has caused them to be honored. When it comes to the night of the Prophet's birth, it was honored by the nativity of the best of Allah's creation, Exalted and Sublime is He! With this consideration, it is proven that the night of his birth is superior.

2. The night of the Prophet's birth is the night when he manifested [to the world] ﷺ, whereas *Laylat al-Qadr* was given to him, as we explained. Therefore, that which was honored by the appearance of the self of the one endowed honor is nobler than that which appeared because of what was given to him. There is no dispute about this, so it follows that the night of the Prophet's birth is nobler.

3. *Laylat al-Qadr* is one of the divinely-bestowed gifts of the one (the Prophet), the night of whose birth was honored by innumerable distinctions and bestowals—and that which is honored by one of the unique features of he whose honor is established as absolute cannot surpass the time that was honored with his presence; so it becomes clear, with this consideration, that the night of the Prophet's birth is nobler.

4. *Laylat al-Qadr* is honored on account of the uniqueness it contains, which—according to the most correct of the two scholarly views—passes after the night is gone, until it returns once more the following year. But the night of the Prophet's birth ﷺ is honored by the one whose effects manifested therein and whose lights have forever dazzled each moment in time until the end of the world.
5. *Laylat al-Qadr* was honored by the descent of the angels, but the night of the Prophet's birth was honored by his appearance ﷺ. Consequently, and according to the soundest view that inspires confidence, the one who honored the nativity ﷺ is superior to the ones who honored *Laylat al-Qadr* (the angels); therefore it follows that the night of the Prophet's birth ﷺ is superior.

6. Superiority denotes a quality by which the superior surpasses the less superior, but both nights, *Laylat al-Qadr* and the night of the nativity, share in the presence of angels who descended in them. . . however in the night of the nativity there is, in addition to the angels, the appearance of the best of creation ﷺ, which therefore confers superiority to that night. With this point of consideration, the night of the Prophet's birth ﷺ is superior to *Laylat al-Qadr*, regardless of the two contrasting positions concerning which of the two is superior, the angels or the Prophets, upon them prayers and salutations.

7. *Laylat al-Qadr* was honored by the angels descending and moving from their lofty station to the earth, but the night of the Prophet's birth was honored by the presence and manifestation of the Prophet ﷺ. The night that is honored by presence and manifestation is more honorable than the night honored by transition of place.

8. *Laylat al-Qadr* is deemed superior because of the good works that one does within it, so if it is imagined that everyone around the world performs good works that night in order to reach the honor of the night of the Prophet's birth ﷺ, their works will not catch up to his works for a single moment, even if those works were performed outside the *Laylat al-Qadr*. Thus it follows that the night of the Prophet's birth is superior.

9. *Laylat al-Qadr* has been honored because it is gifted to the *Umma* of Muḥammad ﷺ out of

divine concern for him, whereas the night of the Prophet's birth has been honored because of the presence of the one who gifted *Laylat al-Qadr* to his *Umma*, so it is therefore superior.

10. *Laylat al-Qadr* is deemed superior insofar as it benefits the *Umma* of Muḥammad ﷺ, but the night of the Prophet's birth is deemed superior insofar as its benefits extend to all of the creation, for Allah sent him as a mercy unto the worlds, as He said: "*And We have sent you naught but as a mercy to the worlds.*" Through him, therefore, bounties reach all of creation, so it follows that the night of the Prophet's birth ﷺ is of wider benefit and hence more honored.

11. The night of the *Mawlid* is deemed superior to the other nights of the year because the Prophet ﷺ was born [in it]. When speaking about it you say: "[It is] the night of the birth of Muḥammad ﷺ," and when speaking about *Laylat al-Qadr* you say: "It is the night of *qadr*," which means honor or apportioning (*taqdīr*). The ascription to the night [as being the night of the Prophet's] birth is a specific ascription (*iḍāfa ikhtiṣāṣ*), which is superior to a general ascription to honor (*muṭlaq al-sharaf*). [If it is said that *Laylat al-Qadr* means the night of apportioning] then the apportioning therein is one of the concomitants of its nobility, and so the night of the Prophet's birth is without doubt more general in its nobility, so it follows that the night of the Prophet's birth is superior.

12. The only one to gain the good fortune of *Laylat al-Qadr* is he who does good works in it, so in that sense the benefit of *Laylat al-Qadr* is limited to the person. But the benefits of the night of

the Prophet's birth are spread out; so the night whose benefits are spread out is superior to other nights.

13. As we have detailed earlier, the virtue of *Laylat al-Qadr* is established, but it is subject to dispute and argumentation, even if the differences about it are weak. On the other hand, the honor of the night of the Prophet's birth is abiding (as we shall soon detail, Allah willing), so it is therefore superior.

14. Our proof for the assertion that the night of the Prophet's birth is superior is the following: The honor of the time of the Prophet's birth ﷺ and its ascription to him must be the most superior of times, comparable and analogous to the superiority of the place where he was born, which is deemed the most superior place according to scholarly consensus. In a like manner, the time that was chosen for his birth ﷺ must also be the most superior time.

15. *Laylat al-Qadr* is but a single element or branch of the Prophet's appearance, and a branch can in no way surpass the root; therefore, the night of the Prophet's birth ﷺ is superior.

16. The night of the Prophet's birth ﷺ resulted in the divine outpouring of light that encompassed the world entire and coincided with his appearance ﷺ. This did not take place save on a night that must be deemed superior, which is what we assert.

17. On the night of the Prophet's birth ﷺ Allah Most High made manifest the secrets of the Prophet's

existence ﷺ: secrets that were connected to the Afterworldly realm and which made realities clear. By him ﷺ, Allah Most High made clear the distinction between truth and falsehood; through him ﷺ Allah Most High manifested the lights of felicity and the path of right guidance in the world; due to him, the party of the Garden and the party of the Hellfire were separated; and by him, Allah exalted the true faith and cast darkness and ignominy upon disbelief, in addition to the many other secrets of Allah's creation. By this line of reasoning, those of His signs that remain and which are not restricted to a particular night are necessarily superior.

18. A slightly different way of substantiating this, although similar to the aforementioned, is to say: If the night of the Prophet's birth ﷺ is not superior to *Laylat al-Qadr*, one of three things would be implied, all of which are inconceivable. One: that the angels are superior to the Prophet ﷺ. Two: that actions [performed in *Laylat al-Qadr*] surpass [the Prophet's actions]. Three: that both *Laylat al-Qadr* and the night of the Prophet's birth are equal. All of these are impossible. As for the first, it is inconceivable due to the sound and correct view [that the Prophets are superior to the angels]. As for the second and third, then by scholarly agreement they are impossible. That is to say, the night of the Prophet's birth is superior because he ﷺ was born in it, whereas *Laylat al-Qadr* is superior either due to fact that the angels descend during it, or because of the actions performed in it.

19. . . .[4]

20. A single moment of time in the noble *Mawlid*, namely the moment of the Prophet's birth ﷺ, is the most superior moment ever, so therefore that single moment is the most virtuous time, and thus superior to *Laylat al-Qadr*.

21. The most superior of times is the time in which the Prophet ﷺ was born, which was, as it were, the Night of Honor (*Laylat al-Qadr*), so there is not time superior to *Laylat al-Qadr* in that sense. This is an inversion of our argument that there is nothing of *Laylat al-Qadr* that is the most superior of times, which invalidates the claim of the opponent.

THE NINTH CITATION

> "*ʿĪsā son of Maryam said: 'O Allah, our Lord! Send down to us a table spread from the heavens that will be a celebration for the first and last of us, and a sign from You. And provide for us; surely, You are the Best of Providers.*"[21] (al-Māʾida: 114)

In this verse, Allah, Exalted is His mention, informs us that Prophet ʿĪsā (prayers and salutations upon him and our Prophet and his family) agreed to ask his Lord (the Exalted and Sublime!) on behalf of his disciples to send down a table spread from the heavens so they and those after them could mark that day with celebration and reverence, and gather and rejoice in thanksgiving for Allah Most High sending it down as a form of proof and evidence, which attested to their connection to the revelation sent from the heavens and bore out the truthfulness of their call and cast tranquility in their hearts and manifested the inimitable miracles of their Prophet, and so on. They had shown thankfulness to Allah Most High for all of this and commemorated the day in which Allah send down the table spread.

Yet the day in which the chosen one ﷺ was born is greater, nobler, and more honorable than the day when the table spread was sent down, and it has more right to be commemorated and celebrated with joy and loyalty, and is more deserving of us recounting in it the Prophet's inimitable miracles and reading his biography and singing odes and showing gratitude and love for him ﷺ.

THE TENTH CITATION

"Indeed, Allah and His angels send prayers
upon the Prophet. O you who believe, send
prayers and abundant salutations upon him!"[22]
(al-Aḥzāb: 56)

After the obligatory acts, what deed is better than bringing people together to send prayers upon the Prophet ﷺ and mention Allah's favors and thank Him? Imam al-Sakhāwī (may Allah have mercy upon him) says in *al-Qawl al-badīʿ* (p. 33):

> In [this verse] there is a command to send prayers upon the Messenger of Allah ﷺ at all times, the manner of which depends on its different types. The command entails sending beautiful prayers upon him and encourages gatherings were prayers are sent upon him. For certain, frequent gatherings such as these are a salient feature and distinguishing mark of the people of the Sunna (*Ahl al-Sunna*). The constant prayers of

the angels upon him ﷺ are a weighty proof of the reverence and esteem owed to him; as Imam al-Ḥalīmī said in *Shuʿab al-īmān*: "Reverence (*taʿẓīm*) is a station above love, so it behooves us to show him more reverence and esteem that a slave shows for his master. . .thus has the Book spoken and thus are Allah's commands in the verses and hadith."

Chapter Two

Hadith Reports in Support of Coming Together to Show Joy and Happiness with the Birth of the Prophet ﷺ

The Companions, may Allah be pleased with them, used to gather together to recount the stories, unique qualities, and miracles of the Prophets, so the Prophet Muḥammad ﷺ—given that he ﷺ is the most superior and perfect of all the Prophets (prayers and salutations upon them all) and the gatherer of what was scattered among them—instructed them to also recount his life and his qualities, features, and miracles.

THE FIRST HADITH

Al-Tirmidhī recorded in his *Jāmiʿ* (and it was declared authentic by al-Dārimī in his *Sunan*), as did al-Bazzār in his *Musnad* and al-Rāfiʿī in *al-Tadwīn* with a good chain, from multiple routes from al-Rabīʿ, on the authority of Anas b. Mālik, who said: "The Messenger of Allah ﷺ said: 'I am the first person to come out [of the grave] when mankind is quickened; I am their speaker (*Khaṭīb*) when they all fall silent; I am their leader when they assemble in delegations; I am the one to bring them glad tidings when they despair; and I am their Intercessor when they are taken to reckoning. On that day the Standard of Generosity will be in my hand, and on that day the keys to the Garden will be in my hand. I am the noblest of the children of Ādam in the sight of his

Lord Most Exalted, and that is no boast. I move among one thousand servitors that appear as if they are hidden pearls.'"[23]

And Muslim recorded in his *Ṣaḥīḥ* collection from Abū Hurayra who reported that the Messenger of Allah ﷺ said "I am the master of the children of Ādam on the Day of Resurrection, the first person to come out of his grave, the first intercessor, and the first one whose intercession shall be accepted."[24]

So the act of coming together in *Mawlid* gatherings to collectively study the life of the Chosen one, recount his beautiful features ﷺ, and consciously adopt his noble qualities of character is nothing more than a practical implementation of the Prophetic guidance, and one which must be revived within the *Umma* at large.

Al-Tirmidhī recorded with a chain containing some weakness (although the hadith is good when taking into account is corroborating reports) from Ibn ʿAbbās رضي الله عنهما who said: "Some of the Companions of Allah's Messenger ﷺ were sitting in wait for the Prophet, and when he ﷺ came out and drew nearer to them he heard them conversing among themselves. Some of them said: 'How amazing that Allah, Most Exalted and Majestic, has taken an intimate friend (*Khalīl*) from His creation, having taken Ibrāhīm as His friend!' While another said: 'But what can be more amazing that the words to Mūsā, for Allah spoke to him directly?' Another said: 'But ʿĪsā was Allah's Word and His Spirit!' And yet another said: 'But Ādam was chosen by Allah!' After hearing all this, the Prophet went to them and greeted them and said: 'I heard your comments and your amazement. Ibrāhīm is certainly Allah's intimate friend; Mūsā is certainly the one delivered by Allah (*Najiyyullāh*); ʿĪsā is certainly Allah’s Spirit and Word; and Ādam is certainly chosen by Allah—but I am the Beloved of Allah (*Ḥabībullāh*), and that is no boast. I am the bearer of the Standard of Praise on the Day of Resurrection, and that is no boast. I am the first intercessor and the first person on the Day of Resurrection whose intercession shall be accepted, and that is no boast. I am the first person to knock on the gates of Paradise, after which Allah shall open it for me and cause me to enter it along with the impoverished among the believers, and that is no boast. And I am the noblest of the first and the last, and that is no boast.’”[25]

THE SECOND HADITH

Muslim recorded in his *Ṣaḥīḥ* collection from Abū Hurayra who reported that the Messenger of Allah ﷺ said: “The best day upon which the sun has risen is Friday: it is the day Allah created Ādam, the day he was put in Paradise, and the day he was taken out of it.”[26]

This hadith contains within it a noble prophetic allusion and indicates that one of the many unique qualities that Allah Most High has given Friday is that it is the birthday of our master Ādam ﵇. This hadith also indicates to us that the Prophets honor the days in which they are born. From this perspective, and since the beloved chosen one ﷺ is the master and leader of the Prophets and Messengers, his noble birthday is greater than the birthday of Ādam ﵇. Given that the Prophet and Seal ﷺ was born on a Monday and in the month of Rabīʿ al-Awwal, Allah has honored Mondays and the month of Rabīʿ al-Awwal with an exquisite honor that surpasses all honors found in the other days and months.

THE THIRD HADITH

Al-Tirmidhī recorded in his *Jāmiʿ* (and declared it rigorously authentic), as did Abū Dāwūd in his *Sunan*, al-Ḥākim in *al-Mustadrak* (who declared it rigorously authentic, too), and Ibn Shāhīn in *Nāsikh al-ḥadīth* with a good chain, from ʿĀʾisha ؓ, who reported: "[The Messenger of Allah ﷺ] had a pulpit constructed in the Mosque for Ḥassān b. Thābit to recite poetry upon."[27]

This hadith shows that people would assemble to listen to poetry recitals that praised the Prophet ﷺ and his message and condemned oppression and falsehood. Not only that, these poetry sessions would be held in the Prophet's Mosque and by his command ﷺ. All of this goes to show that the Prophet ﷺ loved praises that were true and only detested poetry containing adulation, excessiveness, and hypocritical praise. This is borne out by the hadith recorded by al-Bukhārī in his *Ṣaḥīḥ* collection, in which the Prophet ﷺ said to his Companions:

> "Are you amazed at the protective jealousy (*ghayra*) of Saʿd? By Allah, I am more protectively jealous than he, and Allah is more protectively jealous than I. Because of His protective jealousy, Allah has made unlawful all vile acts, whether open or hidden. And yet there is no one who loves excuses more than Allah. Because of that, He sent forth those who brought glad tidings and delivered warnings. And there is no one who loves praises more than Allah, and for that reason He has promised Paradise."[28]

THE FORTH HADITH

Al-Nasāʾī recorded in his *al-Sunan al-ṣughrā* with a chain that does not go beyond al-Ḥasan [al-Baṣrī] from the route of Zuhayr, on the authority of Simāk b. Ḥarb, who said: "I asked Jābir b. Samura: 'Didn't you used to sit with the Messenger of Allah?' He replied: 'Yes. After the Messenger of Allah ﷺ would pray the Morning Prayer he would sit in his place of prayer until the sun rose, after which he would converse with his Companions and they would recollect the events of the pre-Islamic period of ignorance and would recite poetry and laugh, [and] all the while the Prophet ﷺ would smile.'"[29]

Gathering to rejoice and recite poetry in celebration of the Prophet's birth ﷺ is identical to the Companions' gathering of goodness and love. The apparent wording of this hadith would seem to indicate that the Companions ؓ gathered in this manner and recited poetry repeatedly at a set time (after the Morning Prayer), and that the Prophet ﷺ approved of their acts and even smiled with them.

THE FIFTH HADITH

Al-Nasāʾī recorded with an authentic chain, as did al-Tirmidhī in his *Jāmiʿ*, from Anas ؓ who said: "As the Prophet ﷺ entered Mecca to perform the *ʿUmra*, Ibn Rawāḥa walked behind reciting:

Clear the path for him, O disbelievers!
Today we shall strike you that we may deliver him [to Mecca]

A striking that uproot one's head
And cause one to forget about his friend!

Upon hearing this, ʿUmar said: 'O Ibn Rawāḥa! Dare you recite poetry in the presence of Allah's Messenger, and in Allah's Sacred Precinct no less?' The Prophet ﷺ said to ʿUmar: 'Leave him be, ʿUmar, for it is swifter against them than a volley of arrows.'"[30]

This took place during the ʿUmra, and explicitly shows how the Companions expressed joy with Allah's bounties and victory and grace to the believers, and recited poetry before a crowd of people.

THE SIXTH HADITH

Aḥmad recorded in his Musnad from al-Aswad b. Sarīʿ who reported: "I said: 'O Messenger of Allah! I have praised Allah with a couplet and praised you with another.' The Prophet ﷺ said: 'Let's hear them, but start with Allah's praise first.'"[31] This hadith is good (ḥasan) and its narrators are all thiqa, save for ʿAlī b. Zayd b. Judʿān, who is (*ṣadūq*)[5] and good in his narrations.[6]

THE SEVENTH HADITH

The Prophet ﷺ listened to cameleer singers (*ḥādī*) and eulogizers on more than one occasion. For certain, the Prophet ﷺ is praised by Allah Most High, praised by himself, praised by his Companions, and praised by his lovers until the Day of Resurrection. Al-Bukhārī recorded in his *Ṣaḥīḥ* collection from the hadith of Salama b. al-Akwaʿ ؓ who said: "We went out with the Prophet ﷺ

to Khaybar at night time when someone said to ʿĀmir (who was a poet): 'Let us listen to some of your poetry.' So ʿĀmir descended from his mount and started to sing:

O Allah! Were it not for You, we would not have been guided
Nor would we have given charity or prayed
So forgive us, may we be sacrificed for You as long we remain
And cast tranquility in us
And make firm our feet if we meet [the enemy in battle]
When the muster is called, we shall come
When they rally their forces against us!

Upon hearing this, the Messenger of Allah ﷺ inquired: 'Who was that rider?' They replied: 'It was ʿĀmir b. al-Akwaʿ.' The Prophet ﷺ said 'May Allah have mercy upon him.'"[32]

In al-Bukhārī's narration the couplets are worded differently:

O Allah! Were it not for You, we would not have been guided
Nor would we have given charity or prayed
So send tranquility upon us
And make firm our feet if we meet [the enemy in battle]
Our enemy has transgressed against us
But if they desire tumult we refuse![33]

THE EIGHTH HADITH

The Companions ؓ would come together to hear and sing poetry inside the Prophet's noble Mosque ﷺ after his passing unto the Most Exalted Company (*al-Rafīq al-Aʿlā*), and other Companions would attend and listen. And it is authentically reported in *Ṣaḥīḥ al-Bukhārī* that the Prophet ﷺ said: "Indeed, some poetry contains wisdom."[34] The best of such poetry is poetry that mentions Allah's praises and lauds His Messenger ﷺ, and rejoices in him and defends him. Muslim recorded in his *Ṣaḥīḥ* collection from Abū Hurayra ؓ: "Once, ʿUmar passed by the Mosque while Ḥassān [b. Thābit] was singing. ʿUmar gave him a stern look of rebuke, to which Ḥassān replied: 'I used to sing songs while one better than you was present (meaning the Messenger of Allah ﷺ).' Then Ḥassān turned to Abū Hurayra and said: 'I adjure you by Allah! Did you not hear the Messenger of Allah ﷺ say: "O Allah! Aid him with the Holy spirit (*al-Rūḥ al-Qudus*)"?' Abū Hurayra replied: 'Certainly!'"[35]

There's no question that Ḥassān wasn't sitting alone reciting poetry to himself. There were a number of individuals gathered around him to listen, including Abū Hurayra (who narrated this hadith) and others, and Allah knows best. To come together with others in order to rejoice in the Prophet's birth ﷺ and recite poetry on that occasion is, therefore, a revival of the practice of the Companions ؓ, although without it assuming a form deemed necessary or being considered a legal obligation.

THE NINTH HADITH

ʿAbd al-Razzāq and ʿAbd b. Ḥumayd and others recorded with a rigorously authentic *mursal* chain, on the authority of Ibn Sīrīn, who said: "Before the Messenger of Allah s arrived in Medina and before the Friday congregational prayer was revealed [in the Quran], the Medinans came together and said: 'The Jews have one day a week in which they come together, as do the Christians; we should also establish a day for ourselves where we come together to invoke Allah and pray and offer thanks to Him'—or as they said. They continued: 'Saturday is for the Jews and Sunday is for the Christians, so let us take the day of *ʿUrūba*'—that being the name they gave for Friday before it was called *Jumuʿa*. And so on that day they congregated at the home of Asʿad b. Zurāra, who led them in prayer and delivered a sermon, and they named that day *Jumuʿa* (the day of congregation) since they would assemble on it each week. Asʿad b. Zurāra slaughtered a sheep for the occasion and the people, because of their small numbers at the time, ate lunch and dinner from it. After that, Allah revealed: '*When the call to prayer is made on the day of congregation (yawm al-jumuʿa), hasten to the remembrance of Allah. . .*'"[36]

The hadith master Ibn Rajab al-Ḥanbalī remarked in his valuable work *Fatḥ al-Bārī fī sharḥ Ṣaḥīḥ al-Bukhārī* (8:58):

> In some of the recorded positions of Imam Aḥmad the following is quoted: "This is the *Jumuʿa* for which Muṣʿab b. ʿUmayr gathered the people, and it is the one mentioned by Kaʿb b. Mālik in his hadith, who said that they were forty men"—but that is questionable, since it is possible that this gathering was from the personal judgment (*ijtihād*) of the *Anṣār* before Muṣʿab's arrival. Furthermore, when Muṣʿab arrived in Medina he assembled the people together by the Prophet's command ﷺ, and by that time Islam was manifest and widespread, and it was possible to openly practice the rites of Islam in Medina.

> As for the gatherings of the *Anṣār* before Islam gained prominence in Medina, they were held in the home of Asʿad b. Zurāra and were done out of their own personal judgment and not the explicit command of the Prophet ﷺ, and Allah Most Exalted knows best.

In *Ṭabaqāt al-Ḥanābilā*, in the biographical entry for Yaʿqūb b. Yūsuf Abū al-Sarrī al-Ḥarbī, a quote from Imam Aḥmad is mentioned: "Abū ʿAbdillāh (i.e., Imam Aḥmad b. Ḥanbal) said: 'And what can be better than people gathering together to offer prayers and recount Allah's favors upon them, as the *Anṣār* did?"

Therefore we ask: Is gathering together to celebrate the birth of the Prophet ﷺ anything but prayer and mention of Allah's supreme favor upon us, that being the birth of our master Muḥammad ﷺ which marked the beginning of guidance and mercy for humanity?

THE TENTH HADITH

Al-Bukhārī and Muslim recorded in their rigorously authentic collections from Ibn ʿAbbās ؓ who said: "When the Prophet ﷺ came to Medina he found the Jews fasting on the day of ʿĀshūrā'. When asked concerning this practice, they replied: 'It is the day on which Allah drowned Firʿawn and saved Mūsā, so we fast this day out of reverence for it.' To this the Prophet ﷺ said: 'We have more right to Mūsā.'"[37]

Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī inferred from this hadith a basis for the legality of the *Mawlid*, and his verdict is quoted by al-Ḥāfiẓ al-Suyūṭī in *Ḥusn al-maqṣad fī ʿamal al-mawlid*:

> This indicates the validity of giving thanks to Allah Most High for the blessings He bestowed on a particular day in providing a benefit or averting a harm, and repeating that show of thanks each year.
>
> Giving thanks to Allah Most High can be shown by many acts of worship, such as prostration, fasting, charity, or reciting [the Quran]. And what bounty is greater than the blessing of the birth of this Prophet ﷺ—the Prophet of mercy—on this day?

Ibn Ḥajar's (may Allah have mercy upon him) principle is deduced from the aforementioned hadith and his position is identical to the position of those who choose to celebrate the Prophet's birth ﷺ on a particular day each year. And for certain, the blessing of the birthday of the best of humanity and the leader of the Prophets is far more deserving of reverence and gratitude than the day Allah Most High granted victory to Mūsā ﵇ against Firʿawn, and that is why we offer a fast on that day—weekly, not yearly—to express our gratitude to Allah Most High for the blessing of the birth of His beloved and chosen Prophet ﷺ!

THE ELEVENTH HADITH

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection from ʿUrwa b. al-Zubayr ﵁, on the authority of Zaynab b. Abī Salama, on the authority of Umm Ḥabība b. Abī Sufyān ﵂: "O Messenger of Allah, marry my sister, Bint Abī Sufyān." The Prophet ﷺ asked: "Would you like that?" She replied: "I am not yours to the exclusion of all other [women (i.e., you have many wives)], and I would like for my sister to share with me in the good (i.e., in this life and the Next) through you." The Prophet ﷺ said: "That is not lawful for me." She said: "In that case, we will say that you wish to marry Bint Abī Salama." He ﷺ said: "Bint Abī Salama?" "Yes," replied Umm Ḥabība. The Prophet ﷺ said: "Even if she were not my step-daughter, she would still be unlawful for me to marry, as she is my foster niece. Abū Salama and I were suckled by Thuwayba, so you should not present to me your daughters or your sisters for marriage."

ʿUrwa narrated: "Thuwayba was the manumitted slave of Abū Lahab. He freed her and she suckled the Prophet ﷺ. When Abū Lahab died, some of his family saw him in a dream vision and asked him about what he received [in the Hereafter]. He replied, *'I have not found any good after you save that I am given drink for having set Thuwayba free. . .'*"[38]

Imam Badr al-Dīn al-ʿAynī (*ʿUmdat al-qārī*, 20:92) and al-Ḥāfiẓ Ibn Ḥajar (*Fatḥ al-Bārī*, 10:174) both remark:

> Al-Suhaylī mentioned that al-ʿAbbās g said, "I once saw Abū Lahab in a dream after his death and I inquired about his state. He replied, 'I have not found any good after you save that I am given drink due to having set Thuwayba free, and on every Monday my punishment is lightened.'" That is because the Prophet ﷺ was born on a Monday and when Thuwayba brought Abū Lahab the good news [of his birth] he freed her.

The hadith scholar Shaykh ʿAbd al-Raḥmān al-Suhaylī (508–581, may Allah have mercy upon him) mentioned in *al-Rawḍ al-ānif* (3:99), as did the hadith scholar

Sulaymān b. Mūsā al-Kalāʿī al-Andalusī[8] in his *Iktifāʾ* (3:39):

> Al-ʿAbbās said: "For some time after his death I did not see Abū Lahab in a dream, but then I saw him in the most terrible condition, and he said: 'I have not enjoyed any comfort after you save that my torment is lightened for me every Monday, and that is because the Messenger of Allah [s] was born on a Monday." Abū Lahab's slave Thuwayba delivered to him the good news [of the Prophet's birth]. She said: "Āmina has given birth to a baby boy for your brother ʿAbdullāh," and so he said to her: "Go, for you are free," therefore, he received benefit from that even though he is in the Hellfire.

It bears mentioning, however, that although al-Bukhārī related al-ʿAbbās' dream in his *Ṣaḥīḥ*, he did so in hanging form (*muʿallaqa*)[9], taking it from the words of ʿUrwa. The chain of this report is severed (*munqaṭiʿ*)[10] between ʿUrwa and Thuwayba, and in addition to it being *mursal*, it is also a dream, and the dreams of non-Prophets—without the tacit approval of a Prophet, like the dream reported about the call to prayer—cannot be used to deduce legal rulings. As such, and Allah knows best, there is no proof contained in this report, unless al-ʿAbbās said this in the presence of the Prophet ﷺ and received his tacit approval, which is what I believe, although I haven't uncovered any narration showing that. And what's more, there remains the problem of it being *mursal*.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (10:174):

> Given the possibility that the chain is intact, the actual contents of the report are the product of a dream vision and dream visions are not considered evidence. In all likelihood the narrator was still a non-Muslim at the time of seeing the dream, and as such, it can not be used as evidence.
>
> Secondly, even if we assume that it is accepted, the import of this hadith carries the possibility of being unique for the Messenger of Allah s, as was mentioned regarding the narration of Abū Ṭālib that states his punishment was lightened and that he was moved from the deepest flames to the shallowest part of Hell.

While I don't believe this report is a proof (since it is not established), it can still be drawn upon for support, especially given the possibility that it is acceptable. It was cited by al-Bukhārī in his *Ṣaḥīḥ* collection, and there is nothing in it, legally or rationally, that precludes its soundness, as al-Ḥāfiẓ Ibn Ḥajar remarked in *Fatḥ al-Bārī*. The support of some hadith masters for the meaning of this report can also be drawn upon for support, as al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī said in his *Mawrid al-ṣādī fī Mawlid al-Hādī*: "It is authentically reported that Abū Lahab's punishment is lightened for him every Monday because he manumitted Thuwayba out of happiness at the birth of the Prophet ﷺ." Al-Dimashqī then mentioned in some couplets:

If this disbeliever who was condemned
And whose hands were bound forever in the Fire
Mentioned that every Monday
His punishment is lightened due to his joy in Aḥmad
What say you of the servant

Whose entire life is joyful with Aḥmad
And who dies with belief in divine unity?

In addition, the shaykh of the Quranic reciters and hadith scholars, al-Ḥāfiẓ Shams al-Dīn b. al-Jazarī, approved this hadith in his work *ʿUrf al-taʿrīf bi al-mawlid al-sharīf*, and al-Ḥāfiẓ al-Suyūṭī quoted him in *Ḥusn al-maqṣad*:

> If this is Abū Lahab, the disbeliever condemned in the Quran, yet he is rewarded in the Fire because of the joy he felt on the night of the Prophet's birth ﷺ, what say you about the Muslim believer in divine unity who is of the Prophet's *Umma* and who feels happiness during the occasion of his birth and spends what he can in celebration of his love for him ﷺ? Certainly his reward from Allah Most Generous is that He bestows upon him of His vast bounty and allows him to enter the Paradise of Delight!

There are several other hadith that encourage collective remembrance of Allah Most High and gathering to send prayers upon the Messenger of Allah ﷺ. These include the hadith recorded by Ibn Ḥibbān in his *Ṣaḥīḥ* collection with a rigorously authentic chain from Abū Hurayra ؓ who reported that the Messenger of Allah ﷺ said: "Never do a people come together in a gathering without remembering Allah and sending prayers upon the Prophet save that it will be a cause of intense regret for them on the Day of Resurrection."[39] This hadith alone is enough to support the soundness and virtue of coming together for the remembrance of Allah Most High and prayers upon the Messenger ﷺ.

In another hadith, this time recorded by Imam al-Tirmidhī in his *Jāmiʿ* and declared rigorously authentic, the Prophet ﷺ said: "Never do a people come together in a gathering without remembering Allah and sending prayers upon their Prophet save that it will count as a sin against them; if Allah wills He will punish them, and if He wills He will forgive them."[40]

The principle of counter-implication (*mafhūm al-mukhālafa*) dictates that the converse of this is true, namely that if a people come together to remember Allah Most High and send prayers upon His beloved ﷺ, it will be a means of immense reward and felicity in this life and the Next. So if the activity done in this gathering is described as a celebration of the Prophet's birth and involves singing poetry in praise of Allah Most High and His Messenger ﷺ and feeding people and nothing more, that does not remove it from the understanding implied in this hadith.

Muslim recorded in his *Ṣaḥīḥ* collection from Abū Hurayra ؓ that the Prophet ﷺ said: "Never do a people gather together in a house from Allah's houses (i.e., mosques), reciting Allah's Book and studying it together, save that tranquility descends upon them and they are covered in mercy and surrounded by the angels, and Allah mentions them to those near to Him."[41]

The Companions ؓ used to convene circles for the purpose of studying the Quran and the Sunna and engaging in remembrance, even though such gatherings were not in and of themselves commanded in the Sacred Law. Ibn Masʿūd had his circle of learning, as did Muʿādh b. Jabal in his mosque, as well as Abū al-Dardāʾ, Abū Hurayra, and so on. The mosques in those days were filled with circles of learning and remembrance and were attended by the righteous and those eager to please their Lord, desirous of what is with Him and out of love for His Messenger ﷺ. Muslim recorded in his *Ṣaḥīḥ* collection, as well as al-Tirmidhī in his *Jāmiʿ* and Aḥmad in his *Musnad*, with a rigorously authentic chain of transmission, from Abū Saʿīd al-Khudrī, who said: “Muʿāwiya came upon a circle of people in the mosque and inquired: ‘Why are you sitting?’ Those present replied: ‘We sat down to remember Allah, Exalted and Sublime is He.’ Muʿāwiya asked: ‘Do you swear by Allah that it is the only reason why you are sitting?’ They replied: ‘By Allah, that is the only reason why we are sitting.’ Muʿāwiya then said: ‘I did not ask you to swear an oath because I was suspicious of you, but there is no one in my position who has fewer narrations from the Messenger of Allah ﷺ than me, but [I narrate that] once he came upon a circle of his Companions and asked them: “Why are you sitting?” and they replied: “We sat down to remember Allah, Exalted and Sublime is He, and to praise Him for having guided us to Islam and blessed us with you!” The Prophet ﷺ then asked them: “Do you swear by Allah that it is the only reason why you are sitting?” and they replied: “By Allah, that is the only reason why we are sitting,” to which the Messenger of Allah said: “I did not ask you to swear an oath because I was suspicious of you; rather, Jibrīl عليه السلام came to me and informed me that Allah, Exalted and Sublime is He, boasts of you to the angels.”’”[42]

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection from Abū Hurayra who reported that the Messenger of Allah ﷺ said: “Allah has angels who travel the pathways and by-ways seeking out the people of remembrance. When they find people remembering Allah they call out to one another: ‘Hearken to what you hunger for!’ and they enfold them with their wings stretching up to the lowest heaven. Their Lord—who knows best—asks them: ‘What are My slaves saying?’ They say: ‘They are glorifying You, proclaiming Your greatness, praising You, and magnifying You.’ He says: ‘Have they seen Me?’ They say: ‘No, by Allah, they have not seen You.’ He says: ‘How would it be if they were to see Me?’ They say: ‘If they were to see You, they would worship You even more intensely, and magnify You even more intensely, and glorify You even more intensely!’ He says: ‘What are they asking for?’ They say: ‘They are asking You for the Garden.’ He says: ‘Have they seen it?’ They say: ‘No, by Allah, O Lord, they have not seen it.’ He says: ‘How would it be if they were to see it?’ They say: ‘If they were to see it, they would yearn for it even more intensely and seek it even more eagerly and would have an even greater desire for it!’ He says: ‘What are they seeking refuge from?’ They say: ‘They are seeking refuge from the Fire.’ He says: ‘Have they seen it?’ They say: ‘No, by Allah, O Lord, they have not seen it.’ He says: ‘How would it be if they were to see it?’ They say: ‘If they were to see it, they would flee from it even more intensely and have an even greater fear of it!’ He says: ‘I call you to bear witness that I have forgiven them.’ One of angels says: ‘But among them is so-and-so who is not one of them; he only came to get something he needed.’ Allah says: ‘They are sitting, and the one sitting with them will not be disappointed.’”[43]

All of that takes place when people come together to express their happiness with the birth of the Messenger of Allah ﷺ and recite the Quran, read from the *Sīra*, remember Allah Most High, send prayers and salutations upon His Messenger ﷺ, and recite poetry for the occasion.

Gatherings such as these might also involve feeding those in attendance and nothing more. Beyond arbitrary opinions and circular reasoning with the revealed texts, there is no proof that these types of gatherings are forbidden, especially if the commemoration is not given a specific time or form (but if it is given a specific time or form due to the necessities of daily life and work, especially in these lands and in these times, then there is no problem with that so long as the basic assumption regarding these gatherings and their description is that they are of the permissible matters [*mubāḥāt*] and not considered obligatory in the Sacred Law).

Coming together with others to remember Allah Most High and send prayers upon His Chosen Beloved ﷺ is a tremendous matter indeed, and its benefits are immense in this life and the Next. In the seventh volume of his *Fawāʾid*, the hadith scholar al-Baḥīrī recorded a narration with a good chain (*ḥasan*) in which the Prophet ﷺ said: "I saw a man from my nation crossing the Traverse (*Ṣirāṭ*); he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer that he sent upon me came to him and stood him up on his feet and rescued him."[44] Ponder deeply, then, the greatness of prayers sent upon the Prophet ﷺ!

Ibn Qayyim al-Jawziyya said in *Jalāʾ al-afhām* (p. 359):

> *The benefits and fruits attained through sending prayers upon him ﷺ*
>
> 1. Fulfillment of Allah's command, Exalted is He.
>
> 2. Correspondence to Allah's prayer upon him ﷺ even though the two prayers are dissimilar;

our prayer upon him being a supplication and request and Allah's prayer upon him being praise and ennoblement.

3. Correspondence to the angels' prayer upon him.

4. He who sends one prayer upon the Prophet ﷺ gains ten prayers from Allah.

5. He who sends one prayer upon the Prophet ﷺ is elevated ten degrees.

6. He who sends one prayer upon the Prophet ﷺ gains ten good deeds written on his account.

7. He who sends one prayer upon the Prophet ﷺ ten misdeeds are effaced from his account.

8. It is hoped that the supplicant's prayer will be accepted if he opens it with blessings upon the Prophet ﷺ, for it raises the supplication to the Lord of the Worlds.

9. It is a means of gaining the Prophet's intercession ﷺ when conjoined with a request that he be granted intermediation (*al-wasīla*) or when said alone, as was mentioned in the hadith of Ruwayfiʿ.

10. As mentioned earlier, it is a means of gaining forgiveness for one's sins.

11. It is a means of Allah sufficing the servant from what worries him.

12. It is a means of the servant drawing near to the

Prophet ﷺ on the Day of Resurrection. This was detailed earlier in the hadith of Ibn Masʿūd ؓ.

13. It takes the place of charity for someone of straitened means.

14. It is a means of having one's needs fulfilled.

15. It is a means of Allah and His angels sending prayers upon the supplicant.

16. It is a form of purification and cleansing for the one who utters it.

17. It is a means of the servant receiving the glad tidings of the Garden before his death. This was mentioned by al-Ḥāfiẓ Abū Mūsā in his work and he cited a hadith in support of it.

18. It is a means of achieving salvation from the terrors of the Day of Resurrection. This was also mentioned by al-Ḥāfiẓ Abū Mūsā and he cited a hadith in support of it.

19. It is a means of the Prophet ﷺ returning the prayer and salutation upon the one who sent them.

20. As detailed earlier, it is a means of the servant remembering what he has forgotten.

21. It is a means of beautifying a gathering and preventing the attendees from suffering regret on the Day of Resurrection.

22. As detailed earlier, it is a means of staving off poverty.

23. Sending prayers upon the Prophet ﷺ when his name is mentioned keeps the servant from assuming the name "miser."

24. By sending prayers upon the Prophet ﷺ the servant is placed firmly on the path leading to the Garden, while the one who neglects it misses its path.

25. By sending prayers upon the Prophet retroactively ﷺ, a gathering that was bereft of Allah's remembrance or mention of His Messenger and praise and prayers upon him is saved from putridity.

26. Beginning speech with the praise of Allah and invocation of blessings upon His Messenger is a means of its completion.

27. It is a means of the servant having copious light while upon the Traverse. There is a hadith to this effect mentioned by Abū Mūsā and others.

28. It keeps the servant from meanness (*jafā'*).

29. It is a means of Allah preserving the good mention of a servant among the inhabitants of heaven and earth. That is because the servant who sends prayers upon the Messenger beseeches Allah, asking Him to praise, honor, and ennoble His Messenger; and one's reward is commensurate with his action, so it is inevitable that the servant attains something of that.

30. It is a means of the servant enjoying blessings in his person and in his works, life, and worldly

interests. That is because the servant who sends prayers upon the Prophet is supplicating to his Lord to bless the Prophet and his Family, and that prayer is answered, and one's reward is commensurate with his action.

31. It is a means of attaining Allah's mercy, for mercy either assumes the meaning of prayer, as a group of scholars maintain, or mercy is one of the implications and repercussions of prayer, which is the correct position. In any case, the one who sends prayers upon the Prophet ﷺ will inevitably gain mercy.

32. It is a means of having constancy in one's love for the Messenger ﷺ and gaining an increase and multiplication in it. That is a bond from the bonds of faith and faith is incomplete without it. For each time the servant remembers his beloved frequently and brings his presence to his heart and brings to presence his beatific features and qualities that engender love for him, his love for him increases manifold and his yearning for him grows stronger, completely overpowering his heart. Conversely, if the servant turns away from his remembrance and avoids bringing him and his beatific qualities to heart, his love for him will be diminished in his heart. There is nothing that brings coolness to the eye of the lover more than beholding his beloved, and there is nothing that brings greater satisfaction to his heart than remembering him and making his august qualities present in his heart. When this is strengthened in the servant's heart his tongue will flow with his praises and he will laud him and mention his noble features. The increase or decrease of this

is proportionate to the strength or weakness of love in his heart. This is admittedly true even in the physical senses; in fact, one of the poets said about this:

I am amazed at the one who says: "I
remembered my love";
Can I ever forget, only to then remember
the one I forgot?[11]

This lover was amazed that one could say "I remembered my beloved," because remembrance comes after forgetting, and if this person's love was perfect he wouldn't have forgotten his beloved. Another poet said:

I wish to forget her, but it is as if
Laylā *has personified for me every path*[12]

This poet tells us about himself and that his love prevents from forgetting his beloved. Another poet said:

The heart wishes to forget you
But its nature refuses to move it

He informs that his love and remembrance of his beloved has admixed with his very nature, and that anyone who wants otherwise will find that his nature prevents him. Furthermore, there is the famous saying: "Whoever loves something remembers it abundantly." To that noble end the best that can be sung is the following:

If my heart were ripped open
Then in the middle of it would be found
Your mention and oneness on one line[13]

That is the heart of the believer: belief in the oneness of Allah and the remembrance of His Messenger are written upon it, and they are not subject to erasure or effacement.

So given that frequent remembrance of a thing engenders constancy in one's love for it, while forgetting it causes that love to weaken or depart all together, and Allah, Most Exalted is He, deserves from His servants the utmost expression of love and magnification—as the act of associating partners with Him (*shirk*), which He does not forgive, entails associating partners with Him in this love and magnification, loving and exalting others besides Him in the creation as He deserves to be loved and exalted—He has said: "*And among people is the one who takes equals besides Allah, loving them like the love for Allah, whereas those who believe are more intense in their love for Allah.*"[45] (al-Baqara: 165) In this verse, Allah Most High informs us that the idolater loves the partner in worship like he loves Allah Most High, and that the believer, meanwhile, is more intense and stronger in his love for Allah, loving Him more than everything else.

The denizens of the Hellfire shall say: "*By Allah, we were certainly in manifest error when we made you equal to the Lord of the Worlds!*"[46] (al-Shuʿarāʾ: 97–98)

It is well known that they had taken their objects of worship as equals with Allah Most Exalted in love, devotion, and worship, for no one has ever claimed that an idol or any other object taken as a partner in worship equals in itself the Lord of the World in His attributes and actions and in the creation of the heavens and the earth and the servants. Rather, this claimed equivilance was in the realm of love and worshipful devotion.

More astray still and worse off are those who declare everything in existence equal to Allah Most High, and who make Him the very existence of every being no matter how perfect or imperfect. If Allah has condemned to misguidance and damnation those who love Him and idols at an equal level, even though they affirm the disparity and contrast between Allah and His creation in their essence, attributes, and acts, what say you regarding the one who declares Allah and all existent beings identical in all of these, and claims that nothing other than Allah is worshipped when the various objects of worship are worshipped (monism)?

Returning to our point: Since constant remembrance is a means of constant love, and Allah Most Exalted is more deserving than anything else of perfect love, servitude, exaltation, and magnification, keeping Him in constant remembrance is one of the most beneficial things a servant can do; and his enemy—his true enemy—is that which seeks to divert him from the remembrance of his Lord, Exalted and Sublime, and his expression of servitude to Him, which is why in the Quran Allah Most High makes His remembrance incumbent upon the servants and declares it a means of success: "*Remember Allah abundantly that perhaps you might be successful.*"[47] (al-Jumuʿa: 10) He also says: "*and the men and women who remember Allah frequently. . .*"[48] (al-Aḥzāb: 35) and: "*O you who believe! Do not let your wealth or children divert you from the remembrance of Allah. Whoever does so, they are among the* *losers*"[49] (al-Munāfiqūn: 9) and: "*So remember Me; I will remember you.*"[50] (al-Baqara: 152) And the Prophet ﷺ stated: "The matchless have outstripped the others!"[51] The Companions asked: "Who are the matchless ones?" and the Prophet ﷺ replied: "Those who remember Allah frequently."[52][14] In al-Tirmidhī's collection there appears a report from Abū al-Dardā' ؓ who related: "The Prophet ﷺ said: 'Shall I not guide you to the best of your deeds, the purest of them in the sight of your King, and that which shall elevate your levels more than anything else, and is better for you than spending gold and silver, and is better for you than meeting your enemy in battle and smiting their necks and them smiting yours?' The Companions replied: 'Of course!' He said: 'It is the remembrance of Allah.'"[53]

This narration appears also in the *Muwaṭṭa'* in *mawqūf* form to Abū al-Dardā' ؓ. Muʿādh b. Jabal ؓ said: "No one performs an action that guarantees salvation from the Hellfire better than the remembrance of Allah."[54][15]
And remembrance of Allah's Messenger is part and parcel of Allah's remembrance.

The point we are making here is that constancy in remembrance is a means of constancy in love. Love, then, is to the heart what water is to plants—nay, rather what water is to fish, without which there is no life. Remembrance as such takes on different forms. There is remembrance of Allah by His Names and Attributes and praising Him by mentioning them, as well as remembrance of Him through exalting His mention, extolling Him, and expressing His greatness and glory—this latter form being the predominant meaning of the word remembrance when used by the latter-day scholars. Beyond that there is remembrance of Allah's injunctions, commands, and prohibitions, this being the remembrance of the scholar. These three forms constitute man's remembrance of his Lord.

One of the most superior forms of remembrance is remembrance of Allah via His own speech. Allah Most High says: "*And whoever turns away from My remembrance, certainly he shall have a miserable life, and on the Day of Resurrection We shall raise him up blind.*"[55] (Ṭāhā: 124) Remembrance here refers to His speech that He revealed to His Messenger. Allah says: "*Those who believe and whose hearts are made restful through the remembrance of Allah—certainly, the remembrance of Allah brings rest to the heart.*"[56] (al-Raᶜd: 28)

Remembrance of Allah also includes invoking Him in supplication, beseeching His forgiveness, and turning humbly to him. These, then, are five forms of remembrance.

33. Sending prayers upon the Prophet ﷺ is a means of the Prophet loving that servant; and just as sending prayers upon him is a means of increasing the servant in love for him, it is likewise a means of the Prophet ﷺ loving that person.

34. Sending prayers upon the Prophet ﷺ is a means for the servant attaining guidance and life in his heart, for when he becomes frequent in sending blessings upon the Prophet ﷺ and remembering

him, his love for the Prophet will overtake his heart until nothing in it that stands in opposition to his commands shall remain, and he will not entertain any doubts about anything the Prophet ﷺ has brought—nay, that which the Prophet ﷺ brought will be inscribed upon the servant's heart and he will continue to read it through the fluctuations of his spiritual states and take from it guidance, success, and various sciences. The more he increases in his insight, strength, and gnosis, the more he increases in his sending of blessings upon the Prophet ﷺ. For this reason the prayers upon the Prophet ﷺ that are uttered by the Gnostic scholars who are well acquainted with the Prophet's wont and guidance, and who follow him assiduously, are unlike the prayers uttered by the common folk, whose portion thereof is naught save agitation of their limbs by raising their voices. In contrast to them, the prayers uttered by the Prophet's followers who know his wont and what he came with take on a different form altogether; each time they invoke blessings upon him they are increased in their knowledge of what he brought and they grow in their love for him, and their cognizance of the reality of the prayers upon him sought from Allah is increased further.

The same may be said with respect to the remembrance of Allah Most High: The more knowledgeable the servant is of Allah and the more obedient he is to Him and the more he loves Him, the greater contrast there is between his invocation and the invocation of the heedless and negligent. This is known only through experience, not through transmission. How great is the disparity between the one who remembers the attributes of his beloved—who has taken full possession of his heart—and praises and glorifies him by those attributes, and the one who remembers them in a rote fashion or verbally with no understanding of their meanings, and with no congruence between his tongue and heart. And how great is the difference between a hired wailer and a bereaved mother! In sum, remembrance of the Prophet ﷺ and remembrance of what he brought, and praise of Allah Most High for His bounties and blessings upon us by sending the Messenger ﷺ, constitute the life and spirit of all existence, as it has been said:

The spirit of the gatherings is his
remembrance and hadith
Guidance for every perplexed and
bewildered person
Those who neglect his remembrance in
gatherings
They are the dead, specters in living bodies

35. Sending prayers upon the Prophet ﷺ is a means of having one's name presented to the Prophet ﷺ and mentioned in his presence, as we quoted earlier in the hadith: "Your prayers are presented to me"[57][16] and in the saying of the Prophet ﷺ: "Indeed, Allah has entrusted angels at my grave who convey to me the salutations of my *Umma*."[58][17]

It is sufficient honor for the servant's name to be mentioned positively in the presence of the Messenger of Allah ﷺ. In this connection it has been said:

It is inevitable that the one who crosses your mind
Will be elevated and moved forward!

Someone else said:

Welcome to that which I do not truly merit:
The assurance of the bringer of glad tidings,
promising relief after distress
To you are glad tidings so doff what is upon you
For you have remembered, and there is no
crookedness in you!

36. Sending prayers upon the Prophet ﷺ is a means of making one's feet firm upon the Traverse (*Ṣirāṭ*) and crossing it swiftly. This is supported by the hadith of ʿAbd al-Raḥmān b. Samura, reported by Saʿīd b. al-Musayyib regarding the dream seen by the Prophet ﷺ. It states: "I saw a man from my nation crossing the Traverse; he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer sent upon me came to him and stood him up on his feet and rescued him."[59] This was recorded by Abū Mūsā al-Madīnī and served as the basis for his book about encouraged and discouraged acts. He said: "This hadith is very good (*ḥasan jiddan*)."[18]

37. Sending prayers upon the Prophet ﷺ is a fulfillment of a miniscule portion of the rights owed to him, and is a show of gratitude to his bounty that Allah blessed us with, despite the fact that what he truly deserves cannot be encompassed in knowledge, ability, or will, and yet Allah, out of His largess, is pleased with His servants when they show even a little gratitude and fulfillment of the rights owed to His Prophet ﷺ.

38. Implicit within the prayers sent upon the Prophet ﷺ is remembrance of Allah Most, gratitude for His blessings, and knowledge of His favor upon His servants by sending the Prophet ﷺ to them. Given that, the prayer of the one who invokes blessings upon the Prophet ﷺ is comprised of remembrance of Allah and remembrance of His Messenger ﷺ and entails asking Allah to reward the Prophet, through the prayer upon him, as he deserves, seeing that he ﷺ caused us to know our Lord and His Names and Attributes, guided us to the path of His good-pleasure, and informed us of what we shall obtain when we arrive unto Him and come into His presence. As such, faith in all of its components is implicit within the act of invoking blessings upon the Prophet ﷺ; indeed, it is comprised of affirmation of the necessary existence of the Lord who is invoked and affirmation of His knowledge, hearing, omnipotence, will, life, speech, and His act of sending forth Messengers, and it entails assent and belief in all of His revelations as well as complete love. These are undoubtedly from the foundations of true faith, so the act of sending prayers upon the Prophet ﷺ implies the servant's knowledge of this and his belief in it, as well as his love for him, and is thus one of the most virtuous and meritorious deeds.

39. The servant's prayer upon the Prophet ﷺ is a supplication and beseeching of his Lord, and supplication is two types. The first type is asking Allah for the fulfillment of one's needs and concerns during the day and the night. This type of supplication is a request in which the servant seeks something and prefers it. The second type

of supplication is when the servant praises his intimate friend and beloved and showers honors and extolment upon him and gives priority to mentioning him and exalting his rank. This type of supplication is undoubtedly loved by Allah and His Messenger ﷺ, and the person who invokes blessings upon the Prophet ﷺ uses his supplication and longing and request for what is pleasing to Allah and His Messenger over his own interests, and prefers it over asking for the fulfillment of his personal needs and wants. For certain, what he requests is of the most beloved of things to him and what he prefers most, so he prefers what Allah and His Messenger ﷺ love over his personal loves, and thus prefers Allah and what Allah loves over all else besides Him. The reward given is commensurate with the action, so for the one who prefers Allah over other things besides Him, Allah will prefer him over all others.

Juxtapose this with what you see people do when in the presence of their kings or leaders to whom they wish to draw close and earn favor: they will ask the leader to bestow his favor upon the one they know to be his most beloved subject, and the more they ask him to shower that favorite subject with gifts and honor the more esteemed they become in the king's eyes and the closer they come to him and the more they gain of good fortune. That is because they know that the king wishes to bestow favor and honor to his beloved, and therefore the most beloved to the king are those who are the most intense in their asking him to confer honor and favor to his beloved subject. This is witnessed. The rank

> of those who ask the king to confer favor to his choicest subject and those who ask for their own needs are not equal, so what say you about the greatest and noblest lover of the noblest beloved and most deserving of his Lord's love? Had this been the only benefit of sending prayers upon the Prophet ﷺ it would be a sufficient honor for the believer.
>
> *Nota bene*: There is a noteworthy point here about the one who taught his *Umma* the religion and what he brought, and called them to it and encouraged them to keep firm on it and remain patient: the Prophet ﷺ has divine rewards that exceed the rewards for his own good deeds, such as the rewards of those who followed him. That is because the one who calls to his Sunna and religion and teaches goodness to the *Umma*, if his intention in calling the creation to Allah is to draw near to Allah by guiding His servants and conferring the rewards of those who obey him to the Messenger of Allah ﷺ (while they retain their rewards in full), he will surely attain the rewards of his call and his teaching according to this intention. That is the bounty of Allah that He grants to whomever He wills, and Allah possesses great bounty.

Al-Ḥāfiẓ al-Sakhāwī says in *al-Qawl al-badīʿ fī al-ṣalāt ʿalā al-Ḥabīb al-Shafīʿ* (1:109):

> Speaking of the reward of sending prayers upon the Messenger of Allah ﷺ, the one who does it receives the benediction of Allah (the Exalted and Sublime!) and the benedictions of His angels and His Messenger, and his sins are

expunged and his actions are purified. He will have written for him a reward equivalent to a *qīrāṭ* (an enormous measure) like Mt. Uḥud and will received the goodliest measure. The one who makes all of his supplications as prayers upon the Prophet ﷺ will be sufficed in his worldly and Afterworldly concerns; his misdeeds will be effaced; and its virtue surpasses the virtue of emancipating slaves. By means of prayers upon the Prophet ﷺ, one gains salvation from the terrors of the Last Day, and through it one attains the Prophet's testimony and his intercession becomes incumbent for him. He will gain Allah's good-pleasure and mercy, and will enjoy security from divine chastisement, and will enter under the shade of the Throne.

Sending prayers upon the Prophet ﷺ causes one's scale of deeds to tilt in his favor, and through them he is able to take drink at the Pond (*Ḥawḍ*), be safe from thirst, be delivered from the Hellfire, cross the Traverse (*Ṣirāṭ*), and behold his seat of proximity in Paradise before death. Sending prayers upon the Prophet ﷺ awards one several maidens in Paradise and is deemed superior to twenty battles, and for the person who is suffering from financial burden it stands in place of charity. It is a cleansing and purification by whose blessings wealth is increased and by whose virtue one hundred needs—and even more—are fulfilled.

Sending prayers upon the Prophet ﷺ is an act of worship and the most beloved of actions in the sight of Allah. It beautifies and adorns gatherings, it averts poverty and straitened means, and is the means by which one seeks places where good is likely to be found. The one who sends prayers

> upon the Prophet ﷺ is of the closest of people to the Prophet ﷺ, and the prayers sent will benefit him, his child, and his grandchild and anyone in whose scroll of good deeds its reward is donated.
>
> It is a means of drawing near to Allah and His Messenger ﷺ. It is a light. It is a means of gaining victory over the enemy. It purifies the heart from hypocrisy and rust and engenders the love of others. Sending prayers upon the Prophet ﷺ is a means of beholding the Prophet ﷺ in a dream and prevents one from absence.
>
> Sending prayers upon the Prophet ﷺ is one of the most blessed and virtuous of acts and greatest of them in benefit in the religion and the worldly life, in addition to enjoying countless other rewards that should serve as an impetus and encouragement for the intelligent person who is keen to pursue the treasure-stores of righteous actions and harvest the fruits of resplendent deeds that comprise of these remarkable merits and noble virtues and comprehensive, encompassing benefits that are not found in other actions, and which find no deeds or statements equivalent to it—may Allah send copious prayers and salutations upon him!

So if coming together to express joy with the birth of the Prophet ﷺ entailed nothing more than sending frequent prayers and salutations upon him ﷺ and encouraging others to do the same, it would be sufficient for it to receive praise and have ascribed to it every form of good.

In Sūra al-Baqara Allah Most High condemns those who intentionally cover up the truth: "*Though before that they were asking for a signal triumph over those who disbelieved—and when there came to them that which* *they know* [to be the truth] *they disbelieved therein. The curse of Allah is on disbelievers.*"[60] (al-Baqara: 89)

The scholars of Quranic exegesis are nearly unanimous in their view that the circumstances behind the revelation of this verse and its meaning apply to the Jews who had sought victory over the pagans in the pre-Islamic period. The Jews used to proclaim: "By Allah, if there comes to us the Prophet whose good tidings were mentioned by Mūsā and ʿĪsā, he will stand with us against you and confront you." They sought victory over their opponents through the intermediary of the Prophet ﷺ and thought that he was one of their own as they lived in Medina surrounded by the Arabs. But when the Prophet appeared, not among them but among the Arabs, they refused to put their faith in him and instead looked upon him with envy, and Allah knows best.[19]

This verse explains that the People of the Scripture (*Ahl al-Kitāb*) were patiently awaiting the arrival of this august Prophet in order that he may dispute with the pagans and establish the proofs against them and argue that their idols are not lords, and that Allah Almighty is the Creator of everything. As such, they were awaiting his arrival and longing and yearning for his birth, and their mention of him was, initially, a form of praise, since they recognized his magnificence and rank ﷺ. The Prophet's life and mission started with his noble birth ﷺ, so had they known that the Prophet—whom they awaited so patiently and by whom they sought victory against their opponents—was born, their happiness and hopes would have been great. May Allah send prayers and salutations upon him, for the believers are happier with his arrival and mission and their love and yearning for him are far greater!

The believer rejoices at every stage of the Prophet's noble life ﷺ because all of it is goodness, light, and blessings upon the believers and upon the world entire, and that includes rejoicing in his birth. Indeed, his life is good and his relocation to the Highest Company (*al-Rafīq al-Aʿlā*) is good. Al-Bazzār recorded in his *Musnad* on the authority of Yūsuf b. Mūsā al-Rāzī, on the authority of ʿAbd al-Majīd b. ʿAbd al-ʿAzīz b. Abī Rawād, on the authority of Sufyān, on the authority of ʿAbdullāh b. al-Sāʾib, on the authority of Zādhān, on the authority of ʿAbdullāh, who reported that the Prophet ﷺ said: "My life is good for you; you bring up new matters and new matters are brought up to you. And my passing is [also] good for you; your actions are presented to me, and whichever among them is good I praise Allah for it, and whichever of them is evil I seek Allah's forgiveness on your behalf."[61] This chain of transmission is fully connected and its narrators are all *thiqa*. It contains ʿAbd al-Majīd, who is *thiqa* despite being from the Murjiʾa sect. Muslim narrated his transmissions but in juxtaposed form only (*maqrūnan*, i.e., with a corroborating narrator to strengthen its reliability), and it was recorded by the other major compilers of hadith, apart from al-Bukhārī. Yūsuf b. Mūsā al-Rāzī is *thiqa* and al-Bukhārī, Muslim, al-Nasāʾī, Abū Dāwūd, and others have transmitted reports from him.

Ibn Saʿd recorded in his *Ṭabaqāt* (as did others) with a rigorously authentic chain whose narrators are all *thiqa*, on the authority of Bakr b. ʿAbdullāh, who reported that the Messenger of Allah ﷺ said: "My life is good for you; you bring up new matters and new matters are brought up to you. So when I pass it will be good for you as well. Your actions are presented to me, and whichever among them is good I praise Allah for it, and whichever of them is evil I seek Allah's forgiveness on your behalf."[62]

Bakr b. ʿAbdullāh al-Muzanī was a Follower from the second generation and this narration of his here is *mursal*.

Chapter Three

The Precursors to the Prophet's Birth ﷺ Show its Immensity and Importance

When the time for deliverance came and Allah Most High willed that the best of creation and His mercy to humanity be born, He wanted it to be preceded by momentous events that would serve as glad tidings to the believers and a notice to the world heralding the birth of the manifest light, the trustworthy guide, and the leader of the Prophets and Messengers. At the end of his work *Futūḥ al-buldān*, Imam al-Balādhrī (may Allah have mercy upon him) commented that before the Prophet's birth ﷺ there were but twenty people in the entire Arabian peninsula considered literate. As such, the dates of births and deaths were not recorded or written down, so instead of writing down such events, the pre-Islamic Arabs would recall them when they were accompanied by momentous occurrences, such as a drought season or rainy season, or a flood, or other events whose memories would remain with people for the rest of their lives. And so Allah willed to mark the birth of His greatest Prophet ﷺ with an event that Arabia would never forget (much less Mecca), and one that would extend all the way to Africa and other lands.

Here I shall mention two hadith reports that mention precursors to the Prophet's birth ﷺ. This first hadith details the Abyssinian invasion of Mecca by elephants, which occurred in the year of the Prophet's birth, which was called the Year of the Elephant. It was from Allah's wisdom that it took place so that no one could forget the Prophet's noble birth. Before the Year of the Elephant the well of Zamzam was uncovered and its water was extracted once again. It was widely recognized that the well was the inheritance of Ismāʿīl among the Arabs and entrusted to the care of Banū Hāshim. In addition to these two, there were several other precursors signaling the Prophet's birth ﷺ.

Muḥammad b. Isḥāq al-Fākihī recorded in *Akhbār Makka* with a fully connected chain of transmission whose narrators are *thiqa* up to our master ʿAlī: "It is reported on the authority of Yazīd b. Abī Ḥabīb al-Miṣrī, on the authority of Marthad b. ʿAbdullāh al-Yazanī, on the authority of ʿAbdullāh b. Zubayr al-Ghāfiqī, who said that he heard ʿAlī b. Abī Ṭālib رضي الله عنه narrate the story of the well of Zamzam, when ʿAbd al-Muṭṭālib was instructed to dig it up. ʿAlī said: "ʿAbd al-Muṭṭalib said: "I was sleeping in the Ḥijr [in the Kaʿba] when a figure came to me and said: 'Dig purity.' 'What is purity?' I asked, but the figure vanished so I went back to sleep. The next night the figure appeared to me once again and said: 'Dig beneficence.' 'What is beneficence?' I asked, but the figure vanished. The next night the figure appeared once more and said: 'Dig Zamzam.' 'What is Zamzam?' I asked. The figure replied: 'It shall never dry up or become scarce, and it shall provide drink to the pilgrims on the greatest pilgrimage. It lies in a place where there is dung, blood, pecking ravens, and an ants' nest.'" When the status of the well and its location became clear to ʿAbd al-Muṭṭalib, and he realized that the figure spoke the truth, he took his pickaxe and brought with him al-Ḥārith b. ʿAbd al-Muṭṭalib, who was his only son. When he eventually struck the well-stone covering and shouted Allah's praises, Quraysh realized that he found what he was looking for, so they stood up and said: "O ʿAbd al-Muṭṭalib! This is our inheritance from our father Ismāʿīl and we have a right to share in it, so give us our share!" But ʿAbd al-Muṭṭalib refused, saying: "No! I have been chosen with this to exclusion of all of you, and have been granted it alone." Quraysh replied: "Deal with us fairly, for we won't leave you until we seek a judgment regarding it!" ʿAbd al-Muṭṭālib replied: "Place between you and I anyone you wish; I will plead my case against you before the diviners of Banū Saʿd b. Hudhaym!" Pleased with this arrangement, Quraysh agreed and said: "Yes." Banū Saʿd b. Hudhaym were with noblemen in the Levant, so ʿAbd al-Muṭṭalib and a group of his cousins from Banū ʿAbd Manāf and a small group from every tribe set out on a journey to the Levant. During that time the route was through a desert wasteland, and when they reached an area situated between the Hejaz and the Levant, ʿAbd al-Muṭṭalib and his companions ran out of water and suffered intense thirst—so intense in fact that they were certain of death. At that moment they asked some of the tribesmen of Quraysh for drink, but they refused, saying: "We are in a wasteland and afraid for our own survival lest we share your fate." After seeing the response of the folk, ʿAbd al-Muṭṭalib feared for himself and his companions and asked, "What do you think we should do?" "We see no course of action save to follow your view," they replied, "so command us as you wish." ʿAbd al-Muṭṭalib said: "I think each man among you should dig a hole for himself using his remaining strength, and each man who dies should be buried by his companions inside the hole he dug and covered up, until the very last man among you is left, for the loss of one man is easier to bear than the loss of an entire caravan." His compatriots said: "This is a good idea," and each man proceeded to dig a hole for himself and sit inside of it, awaiting death due to dehydration. After some time had passed ʿAbd al-Muṭṭalib said: "By Allah, it will be our failure if we cast ourselves into destruction without attempting to travel further and seek drink, for perhaps Allah will provide us with water further ahead. Let us move on." As they mounted their steeds preparing to set off, the tribesmen of Quraysh looked on at them, seeing what they were doing, and when ʿAbd al-Muṭṭalib came forward and mounted his steed, he bid it move and as it did, suddenly a spring of fresh water gushed out from underneath it, whereupon ʿAbd al-Muṭṭalib and his travel companions cried out in thanks to Allah and descended from their mounts and drank of the water and gave it to their animals until they were quenched. Then ʿAbd al-Muṭṭalib invited the tribesmen of Quraysh to drink, saying: "Come and take drink that Allah has provided us!" And so they drank and gave drink to their animals and said: "By Allah, the judgment has been decided in your favor, ʿAbd al-Muṭṭalib! By Allah, we will never contend with you over the well of Zamzam, for the one who gave you drink of this water here in this wasteland is the one who gave you drink of Zamzam. Return to your well." He and they returned and never reached the diviners, and Quraysh left ʿAbd al-Muṭṭalib to care for the well.'"[63]

When Quraysh proclaimed that the inheritance of Ismāʿīl ﵇ was in the care of the liege lord of Banū Hāshim, who at that time was Abd al-Muṭṭalib, he dug the well of Zamzam and water gushed out from it. By means of that event Allah increased ʿAbd al-Muṭṭalib in stature and authority among his people, and when the well of Zamzam was in use all of the water providers in Mecca became obsolete as people began to set out for Zamzam due to its blessings and out of knowledge of its virtue and legacy as part of the Sacred House and the fact that through it Allah, the Exalted and Sublime, provided drink to Ismāʿīl son of Ibrāhīm ﵇.

This event was one of the forerunners to the Prophet's noble birth ﷺ, since the inheritance of Ismāʿīl ﵇ was with ʿAbd al-Muṭṭalib, and ʿAbd al-Muṭṭalib's inheritance from Ibrāhīm and Ismāʿīl was in the person of our master Muḥammad ﷺ, as the former used to counsel his son Abū Ṭālib. This newborn was the grandson of the master of the hollow, nay the master of Rabīʿa and Muḍar, and no sooner did the inhabitants of Mecca hear of his birth than they received the news with good cheer ﷺ.

Al-Bayhaqī recorded in his *Dalā'il al-Nubuwwa* with a *mursal* chain from Ibn Isḥāq, who said: "The Messenger of Allah ﷺ was with his grandfather ʿAbd al-Muṭṭalib, and al-ʿAbbās b. ʿAbdullāh b. Maʿbad related to me from some of his family: ‘ʿAbd al-Muṭṭalib, the grandfather of the Messenger of Allah ﷺ, would have a cushion placed for him in the shade of the Kaʿba. Out of respect for him, none of his sons would sit upon it. The Messenger of Allah ﷺ would come and sit upon it and his uncles would remove him from it, but his grandfather said to them: "Leave him be, dear son," and he would rub his back and proclaim: "Something tremendous indeed shall come of this son of mine." When ʿAbd al-Muṭṭalib died the Prophet ﷺ was eight years old, this being eight years after the invasion of the elephants.’ They say that ʿAbd al-Muṭṭalib instructed Abū Ṭālib to care for the

Messenger of Allah ﷺ since ʿAbdullāh (the Prophet's father) and Abū Ṭālib were brothers of a single mother. They say that when he spoke to Abū Ṭālib, whose name was ʿAbd Manāf, he said:

I counsel you, ʿAbd Manāf, that after me
You tend to a unique and unrivaled orphan
Feed him as he reclines in the crib
For I was as a mother to him in my care

He continued:

Nay, one most given to praise, whom I hoped in for guidance
Recognized by the notable people of authority
This young man is the liege lord of the People fond of rescue
Exalted over the owner of towering camels. . .[64]

The chain of this report is rigorously authenticated up to Ibn Isḥāq, and its narrators are *thiqa*, with the exception of Aḥmad b. ʿAbd al-Jabbār al-ʿUṭāridī, who was declared *thiqa* by Ibn Ḥibbān and weakened by others. Nevertheless, al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is weak but his audition of the *sīra* is authentic"—and this report concerns the *sīra*.

Moving on to the incident of the people of the elephant, there are several holy verses and authentic hadith that speak of it, in addition to several salient points of wisdom drawn from it. Al-Māwardī (may Allah have mercy upon him) said in *Aʿlām al-Nubuwwa* (p. 171):

> The signs of his dominion are dazzling, the testimonies to his prophethood transparent; their

beginnings point to their ends, and thus there is no confusion between truth and falsehood and there can be no plagiarizing the truth. The glad tidings and warnings found within the prophetic message are commensurate with the message's strength and dissemination, so when the time drew near for the birth of the Messenger of Allah ﷺ the signs pointing to his prophecy came in rapid succession, one after the other, and the signs of his blessings became apparent. One of the greatest of these signs in significance and one of the most well-known among them, both witnessed and articulated, was the event surrounding the companions of the elephant. . .

The sign of the Messenger ﷺ in the story of the elephant is related as follows: During the event in question, the Prophet was still in the womb of his mother in Mecca (since he was born fifty days after the event and following the death of his father, on Monday, the twelfth of Rabīʿ al-Awwal, corresponding to the twentieth of February, in the twelfth year marking the reign of Emperor Hormizd, son of Anushirvan). Abū Jaʿfar al-Ṭabarī relates that the Prophet's birth ﷺ took place on the twenty-fourth year marking the reign of Emperor Anushirvan. This in itself is a sign for two reasons: first, had they conquered the Meccans they would have captured slaves and taken concubines from Mecca's citizenry, so Allah Most High destroyed them in order to protect His Messenger from being captured, whether as a child in the womb or as a newborn; and second, the Quraysh were not so devout in their worship as to deserve being delivered from the invasion of the people of the elephants, and neither were they from the People of the

Scripture; they were either idol worshippers, pagans, masked infidels, or deniers of the Afterlife; yet Allah Most High protected Mecca because He willed to make Islam manifest and set the foundation for prophethood, and He wanted to make the Kaʿba exalted and transform it into a focal point (*qibla*) for prayer and a site for sacred pilgrimage.

In connection with this someone might ask why Allah made the Kaʿba inviolable before it became a *qibla* and a site for pilgrimage, but did not protect it afterward from Ḥajjāj [b. Yūsuf al-Thaqafī][20] who demolished it, set it ablaze, and assaulted it with catapults, and said (as it has been reported):

See how the dust shines upon it
Yet they claim that Allah is its caretaker!
The catapulter says: "See it flying
Like the male camel frothing as it brays
Pulverizing the pillars of every mosque!"

The answer to this is that Ḥajjāj's actions took place after the religion was settled and made firm, so the Sacred House did not stand in need of signs that would establish its sacredness, but the people of the elephant came before prophethood had manifested therein so the protection it enjoyed at that time served as a sign of the impending prophetic mission and coming message. Moreover, the Messenger of Allah ﷺ warned that the Sacred House would later be demolished, so the demolishment it suffered was also a sign and is the reason why the two cases are different from each other, and Allah knows best.

> When news spread among the Arabs about what Allah Most High had done to the army of the elephant, they began to hold the Sacred House in greater awe and reverence, and its inviolability became more firmly rooted in the hearts, and Quraysh began to enjoy unprecedented authority. The Arabs would say: "They are the people of Allah; Allah fought on their behalf and sufficed them against their enemies, increasing them in nobility and esteem." In return, Quraysh would receive pilgrims hospitably and assume the custodianship of the House and the responsibility of providing food and drink. As for their hospitality, each year Quraysh would collect a portion of their wealth and use it to pay for food that was prepared for the pilgrims at Mina. As a result of this position, Quraysh became the rulers and leaders, and the army of the elephant became an example of a bygone people.

All of these things served as signs leading up to the birth of the chosen Prophet ﷺ and had set the stage for his arrival ﷺ.

The story of the people of the elephant also illustrates (and Allah knows best) a universal reality decreed by Allah's wisdom, Blessed and Exalted is He: namely that Allah has made the believers responsible for establishing the religion, standing up for justice and truth, defending the Prophets and the fundamentals of their message, and shielding these things from the transgressions of the criminals, the plots of the plotters, and the mockery of the mockers. That is so Allah Most High may take martyrs and saints from the believers who defend His Sacred Law and religion, and that the wont of Allah

Most High (*Sunna*) is realized on earth, as Allah said: "*So that Allah may make it known those who believed, and take martyrs from among you*"[65] (Āl ʿImrān: 140) and: "*Or did you think you would enter Paradise when Allah has yet to make it known those among you who struggled, and has yet to make it known those of you who are patient?*"[66] (Āl ʿImran: 142) and: "*Or did you think that you would be left alone when Allah has yet to make it known those among you who struggled and who did not take intimates besides Allah, His Messenger, and the believers? Allah is well aware of what you do.*"[67] (al-Tawba: 16)

It is also so they do not feign trust in Divine intervention—of course, all matters are subject to the Divine decree; however this might be unseen to the physical eye and only witnessed by the spiritual eye—and in order to set into motion the *sunna* of conflict between good and evil and distinguish between the pure and the impure. All of this pertains to the time after our master the Messenger of Allah ﷺ was tasked with the message. As for before he was tasked with the message ﷺ, things were different since there was no Messenger and no message and no people who have received a message, so the heavenly indications were clear and explicit to every beholding eye, say nothing of the spiritual eyes. For that reason, when ʿAbd al-Muṭṭalib felt certain that he could not muster strength against Abraha and his forces he said: "The House has a Lord who will safeguard it"—on the condition that this is authentic, since it does not have a rigorously authentic chain; rather, it is one of sayings mentioned by the historians and biographers—and ʿAbd al-Muṭṭalib's statement became well known among the people, with some finding it strange and others, like

Abraha head of the invading army, who disdained and belittled it due to his reliance on his own power and military prowess. ʿAbd al-Muṭṭalib's statement indicates that he had certain knowledge that the Sacred House, and indeed the entire cosmos, has a Lord who will look after and safeguard it from the oppressors and schemers, and so Allah, Blessed and Exalted is He, wanted to make firm this reality in the hearts of the people to guide the people to Him and lead them to Him, so He sent forth His Lordly defense in the form of flocks of birds carrying stones of hardened clay to put an end to the oppressor and serve as a clear and dazzling sign that every eye could see. Allah Most High says in Sūra al-Fīl (Quran 105): "*Did you not see how your Lord dealt with the troops of the elephant? Did He not foil their plot, sending against them flocks of birds pelting them with hardened clay, making them like stubble of eaten grain?*"[68]

And since the rigorously authentic and well known and accessible Prophetic hadith clarifies that the sanctity of a believer is greater than the sanctity of the ennobled Kaʿba, there is no doubt that the sanctity of our master the Messenger of Allah ﷺ is greater than the Kaʿba and nobler than it and more esteemed in the sight of Allah Most High, for he is the master of the creation and the Beloved of the Real (*Ḥabīb al-Ḥaqq*) ﷺ. As such, the sending of the flocks of birds was not only to defend the sanctity and honor of the Kaʿba, but was also to safeguard the Prophet's mother, in whose womb he was at the time. Without doubt he ﷺ is nobler than the Kaʿba and its surrounding environs, nobler than the entire world and all that is in it, nay he is nobler than the entire cosmos and all it contains, may Allah Most High send prayers and salutations upon him and his

Family! This is the reason why the Quran, in Sūra al-Fīl, does not specify the reason why the birds were sent, save to indicate the end result of the plot of the army of the elephant and their oppression and transgression. This does not prevent, whether textually or rationally, affirming that there can be two simultaneous reasons in a single incident. Take notice of this point, and Allah Most High knows best and is Most Wise!

These precursors and momentous events did not occur in a vacuum: Allah willed for them to take place to herald the great news and noble birth of the master of the Messengers and Seal of the Prophets and the most beloved of creation to the Lord of the Worlds, may Allah Most High bless him, his Family, and his Companions!

Chapter Four

A Discussion of Some of the Common Arguments Raised Against the Mawlid

With nearly every gathering to commemorate the birth of the Prophet ﷺ comes the familiar tide of raised voices that accuse others of blameworthy innovation and polytheism, that employ intellectual terrorism against its supporters, that resort to circular arguments, and that submit contrived understandings of the divine texts and lay to the wayside those verses and hadith that emphasize the rights that Muslims have over their fellow Muslims—all in the name of supporting their opinion and school of thought.

So long as it is constructive and not destructive, there is nothing at all wrong with a Muslim criticizing what he considers to be an error among his brethren in faith, but sadly one of the causes of our ruin today is the overemphasis that Muslim groups give to the mistakes of others while forgetting themselves in the process. If only each group among the Muslims would focus on its own faults and correct itself without clinging stubbornly to its theories and the opinions of its shaykhs at the expense of the divine texts of the Quran and the Sunna, most Muslims would agree on the vast majority of issues, and they would excuse each other in those things wherein they disagree.

Unfortunately, however, this sickness of blind bigotry has led to oppression and charges of blameworthy innovation, and even disbelief, and has resulted in extremism and imprecations, and has pushed some to favor criminals and reprobates over righteous people from among their opponents. What's more, this malice has given rise to straw man arguments and real or feigned ignorance and misunderstanding of the other side and their proof, and has planted the bitter seeds of hatred among Muslims under various catch phrases. With this bigotry comes an attitude that diminishes the importance of going back to the Book of Allah and the Sunna of His Messenger and seeks instead to exaggerate and inflate the opinions of scholars and make their ideas and positions a prerequisite and filter for understanding the Quran and authenticated Sunna. Sadly, no single group or party holds a monopoly over this, for "*every party rejoices in what is with it*," as Allah says, and theological extremism and its counterpart, intellectual terrorism, are the shared traits of every single zealot, whether they claim to be Sufis or Salafis, or whether they belong to any other Islamic group for that matter.

This much is agreed upon by both groups: the pristine Sufism and the pristine following of the pious forebears (*al-Salaf al-Ṣāliḥ*) are innocent and far removed from much of what their would-be adherents ascribe to them. Both terms, Sufism and Salafism, are novel terms coined by people. When we use the word Sufism we intend the station of spiritual excellence (*iḥsān*) taught to us by the Prophet ﷺ in the famous hadith of Jibrīl, and when we use the phrase "following the pious forebears," we don't mean following their opinions and making them foundational as such; rather, we mean following them in their judicious pursuit of the truth and the priority they gave to the Book and the Sunna (without being limited or restricted to the understanding of a particular person or group among the Salaf) and taking comfort in the positions they arrived at. Allah has not made it incumbent upon us to follow the pious forebears or any single human for that matter: He has only made it our duty to follow His Holy Book and the guidance of his kind and merciful Prophet ﷺ, both of which are suitable for every time and place.

Ibn Qutayba al-Dīnawarī (d. 276 ah), may Allah have mercy upon him, said in his book *Iṣlāḥ al-ghalaṭ fī Gharīb al-ḥadīth li Abī ʿUbayd* (A Correction of Errors Found in Abū ʿUbayd's Explanation of Rarefied Words Used in Hadith):

> It is possible that one might peruse our book and express distaste and aversion due to its title, and may react by exonerating Abū ʿUbayd and declaring him free of error. This person worries about exposing and laying bare the mistakes of the scholars but fails to realize that we are simply completing what the author had initiated when he set out to explain the rarefied words used in hadith, and we are merely strengthening the edifice whose foundations he set. That is what obliges us to rectify errors and correct mistakes. Moreover, we do not say that his mistakes amount to misguidance and deviation from the Sunna; they are only a result of meanings that escaped him or recondite or obscure prepositions.
>
> Esteemed theologians and distinguished scholars (who are fearful of Allah and humbly submissive to Him) can make errors in judgment. Take the Companions of Allah's Messenger ﷺ, may Allah be pleased with them: they were the leaders of humanity, the treasure-stores of knowledge, the

well-springs of wisdom, the foremost possessors of every virtue, and the nearest to divine grace and infallibility, yet not a single one of them expressed his view in matters of law save that there are some who adopt it and some who reject it . . . Likewise the case with the Followers in the second generation . . . people disagree with each other in matters of law and go back and forth debating each other, with one saying that something is lawful and the other saying it is unlawful. That is either a path to salvation or a path to destruction, but not so with obscure words used in hadith, grammar, or semantic syntax, for the one who is errant in these things is not subject to any serious burdens, such as al-Shāfiʿī refuting al-Thawrī and the People of Judgment (*Ahl al-Raʾy*) and his teacher Mālik b. Anas.

Abū ʿUbayd has supported certain opinions in jurisprudence and variant readings of the Quran held by the Salaf and rejected others, and demonstrated the weakness of some of them using clear proofs. The philologists also differ among themselves and point out the errors of their colleagues: al-Farrāʾ would refute his teacher al-Kasāʾī, Hishām would refute al-Farrāʾ, and al-Aṣmaʿī would declare al-Mufaḍḍ al mistaken. There are too many examples of this to encompass or cover in full.

We know not a single person to whom Allah, the Exalted and Sublime, has granted a guarantee of immunity from error and a security against mistakes; rather, Allah has described man as incapable and in need, and has explained that they are weak and hasty. He said: "*And mankind was created weak*"[69] (al-Nisāʾ: 28) and: "*man is* *a creature of haste*"[70] (al-Aḥzab: 37) and: *beyond every knowledgeable person there is one more knowledgeable than him.*"[71] (Yūsuf: 76)

We know not of a single people with whom Allah has bestowed knowledge and jurisprudence to the exclusion of all others, or an era to the exclusion of others. Nay, Allah distributed it in equal portions among His servants; He grants an opening to one person in something that is closed for another, and He gives insight to the one of limited learning in things He does not give to the one of vast learning, and He revives knowledge through a latter-day scholar whose view supersedes the opinion of an earlier scholar, and so on.

Allah has made it incumbent upon everyone who knows something of the truth to make it manifest and to disseminate it, and He has made that a form of purifying alms (*zakāt*) for knowledge just as He made charity a form of purifying alms for wealth. It has been cautioned: "Beware of the inadvertent slip of the scholar," but the slip of a scholar cannot be known until it is uncovered and disclosed, and failure to know it will result in destruction for those laymen who follow qualified authority (*al-muqallidūn*) and who accept that anomalous opinion from said scholar. Such followers are not wont to refrain from adopting an aberrant view unless it is made clear and proofs are established against it and evidence is marshaled to counter it. Now someone who does not know any better and who fails to put things in proper perspective might suppose that this constitutes backbiting of scholars and maligning the early forebears and slandering the deceased (as it is said: "Don't speak ill of the dead"). But they are wrong. Backbiting entails insulting people with blameworthy character traits or speaking of them in an immoral and insulting manner. That is the enormity that has been likened to eating the flesh of the dead. But when it comes to the unsuspected mistake concerning a proposition, or an inadvertent slip concerning the meaning of a phrase, or an omission or surmise or forgetfulness, Allah forbid that what we speak of here be included in that or even come close to resembling it, or that the one who highlights an error be considered sinful. Rather, such a person merits reward from Allah and deserves to be thanked by Allah's righteous servants who are not swerved by vain passion or affected by bigotry, and are not partisans to falsehood or distracted by jealousy away from seeking the truth.

In the past we used to apologize for ignorance, but today we have to apologize for knowledge. In the past we would expect people to show gratitude for having things brought to their attention, but today we are satisfied with mere safety. This should come as no surprise given the great changes that have taken place, and may Allah help us!

In this work I shall mention my disagreements with Shaykh Abū ʿUbayd's interpretations of certain hadith reports, despite their small number in comparison to his correct interpretations. We are thankful for the Shaykh's knowledge that Allah has enabled us to benefit from (may Allah have mercy upon him!) while at the same time we would like to note two things. First, Allah has made it incumbent upon someone who possesses knowledge to make use of that knowledge, and

> second, no one who reads my book should pause at a single letter where I disagree with the Shaykh and conclude that it is I who is in error, for I, Allah willing, am safe from that. Further, I adjure you, dear reader, to contemplate what I say; if it is true and you desire Allah, I ask that you accept it with an open heart, and if it is incorrect or if I have neglected something, I ask that you correct me with proof and evidence, for that is a better way to help and give excuses and more conducive to healing to the hearts.

These words, if I may use the expression, deserve to be written in gold ink. May Allah help us! The point of this lengthy quote is to highlight the dire need of emulating the real way of the Forebears in pursuing the truth and practicing the etiquettes of disagreement, without resorting to intellectual terrorism or contrived understandings of the Book and the Sunna, just as Allah Most High enjoined us in Sūra al-Nisāʾ: "*O you who believe! Obey Allah and obey the Messenger and those in authority among you. And if you dispute about anything, refer it back to Allah and the Messenger, if you truly believe in Allah and the Last Day. That is a better way and best in result.*"[72] (al-Nisāʾ: 59) This verse provides us a powerful foundation, although sadly it is all but abandoned today, and there is no might or power save by Allah, the Most High, the Magnificent! We are in dire need of following the true Sufism that is *iḥsān* (spiritual excellence), that is a part of this religion as evidenced by the authentic hadith of the Prophet ﷺ who said: "That was Jibrīl who came to teach you your religion."[73]

In this hadith the Prophet ﷺ stated that the religion is Islam, *īmān*, and *iḥsān*—without separation. Let us therefore wrestle with ideas, not with egos or hearts, and let our affiliation and support be with Islam and not titles for which Allah has not given any authority. Let us see to it that the Book of Allah Most High and the Sunna of His Messenger ﷺ are given precedence and priority, for Allah has named us Muslims in His Book, so our affiliation is first and foremost to Allah's Book, followed by the authentic reports of the Messenger ﷺ.

What we say here will not please the extremist ideologues and fanatical excommunicators (*takfīrī*s) from any of the groups, because the mercy encapsulated in texts of the Quran and Sunna is wide and expansive, kind and benevolent, moderate and beautiful, and is keen for the providence of man. As for the words of human beings, they are subject to forgetfulness, mistakes, shortsightedness or remissness in knowledge, or they are constricted in their vision or breasts, or are meant to dismiss the opponent or plant the seeds of hatred for the sake of supporting an opinion, idea, personal interest, or other matters. May Allah help us!

This is not to say that it is forbidden for one to ascribe to a particular opinion or school of thought, since that is human nature which Allah has created on account of varying capacities of understanding and abilities. Nevertheless, ascribing to a school of thought or an idea should lead to an exchange of ideas with others with the objective of finding the truth. It should not result in finding faults with fellow Muslims who hold a different view and should not bring one to oppress or mock them. Similarly, differences of opinion must not cause one to practice intellectual terrorism against opponents through misrepresenting their views and arguments or casting aspersions upon their intelligence or adopting a paternalistic attitude over the texts.

This stands opposite the call of the extremist sectarians. Despite their ostensible zeal for the religion, we see at second glance that their zeal is actually for their group and their opinion and those in their group whom they blindly follow in their belief—not the religion when it contradicts their opinion. If we consider the religion to be what Allah Most High and His Messenger ﷺ say, it is clear that the sectarians refuse to seek judgment with the divine texts of the Quran and the sound Sunna, and attempt instead to use all the means at their disposal to restrict the words of Allah and His Messenger ﷺ to the words of this person or that, and make the intellect or understanding of such-and-such person a prerequisite to accepting what Allah and His Messenger say. This act of limiting the scope of the divine texts and divesting them of their indications is the primary weapon in the employ of extremists and is the way of sectarians, together with the act of fomenting hatred and violence—both physical and intellectual—and shunning the revealed texts for the sake of mere opinion and folly.

In addition to that, the extreme sectarians are, of all people, the most hesitant to admit to the dangers of atheism, or any other form of apostasy or irreligiousness. The consequences of that fall squarely upon Islamic societies specifically and other societies more generally, but the extreme sectarians turn a blind eye to this crisis no matter how large it grows, and they may in fact show better character and treatment to atheists and other non-believers than their opponents among the pious Muslims! The extreme sectarians, in particular those among them who earn their livelihood through this factionalism, know that tackling the dangers of atheism and irreligiousness which are sweeping through Muslim societies the world over (and other priorities confronting the *Umma*) surpasses and makes miniscule the disagreements between the schisms among the Muslims, and shows where the real confrontation lies.

The Islamic groups and ideologies of today stand in need of intelligent scholars in their ranks who will condemn error and call out the wrong actions committed by their followers. They need scholars who will forbid their followers from blind bigotry and bring to light their follies, and who will go further and correct, with truth and Islamic and knowledge-based etiquette, the mistakes made by their elders and shaykhs. They need scholars who will disclose to their rank and file the reality of the "other": that they are humans like them, with good and bad in their midst, and that although they have views in which they differ with the "other," and the "other" have views in which they differ with them, the "other" still possess virtue, knowledge, sincerity for the religion, and love for the Prophet that cannot be denied (and to feign ignorance of that is oppression), and that they too have their fair share of mistakes and faults that cannot be argued against or denied. But alas, fairness is extremely rare, and Allah's help is sought!

Both for it and against it, Muslims expend much energy and focus on the act of celebrating and commemorating the birth of the august Prophet ﷺ. For many, the *Mawlid* signals a time for them to don the attire of jihad and unsheathe their proverbial swords in defense of the "Sunna," when they mobilize their forces and pens to explain to people the enormous crime that is celebrating the birth of the master of humanity ﷺ and detail the catastrophic consequences it has to their faith and their hereafter—this, even though the celebration entails nothing more than assembling to remember Allah Most High and recite His Book, and to recount instances in the Prophet's noble life ﷺ and remind people of that day, and to send blessings upon the beloved ﷺ, sing odes in praise of him ﷺ, and feed those in attendance, with no increase upon that. It's as if the *Umma* has no other problems or priorities that require attention and rectification, and it's as if participation in the *Mawlid* has come to signify evil and deviation incarnate, and that to discredit and wrong the one who takes part in it and belittle and defame his faith and his Islam and his understanding has become a sign of knowledge and firm understanding and of following the Pious Forebears! This is one of the sad ironies of our times, and there is no might or power save by Allah, the Most High, the Magnificent.

Despite all this, it is obvious that there is no disagreement among the Muslims that it is obligatory to rejoice at the birth of the Prophet ﷺ, and there is no disagreement among the scholars that it is a Sunna to commemorate the birth of the Prophet ﷺ by recalling it and expressing joy on account of it, and in particular fasting on it in emulation of his guidance in how he rejoiced on his birthday. And the converse of this is true as well: there is no disagreement among scholars that assembling to rejoice at the Prophet's birth ﷺ is impermissible if accompanied by evil and forbidden things. So the difference of opinion lies only in the view expressed by some who argue that it is impermissible to assemble in commemoration of the Prophet's birthday, even if it is free of evil acts. In support of their argument, the opponents of the *Mawlid* present a number of specious arguments that we shall discuss.

THE FIRST ARGUMENT
THE HADITH:

"Whoever inaugurates something in this affair of ours that is not from it, it is rejected."[74]

Those who object to the *Mawlid* use as their proof the hadith recorded by al-Bukhārī and Muslim in their rigorously authentic collections, from ʿĀʾisha ﵂ who said: "The Messenger of Allah ﷺ said: 'Whoever inaugurates something in this affair of ours that is not from it, it is rejected.'"[75] The proponents of this position argue that since *Mawlid* gatherings are an inaugurated practice that are not from the religion of the Muslims, they are therefore rejected.

As we have detailed earlier, commemorating the birth of the Prophet ﷺ is in fact from the religion and there are several verses and hadith in support of it. What's more, the one who is not happy for the birth of the Prophet ﷺ is not a believer. And as we mentioned earlier, it is an explicit and sound Sunna to recall the Prophet's birthday and express one's joy on it by fasting, so for those who follow the Sunna there is no disagreement about this whatsoever. The disagreement lies in whether the permissibility of commemorating his birth ﷺ is restricted to recalling it and fasting on it, and if there is or is not a revealed text that forbids legally neutral things (*mubāḥāt*) in a general sense, such as gathering to recite the Quran and the Prophetic biography that pertains to his birth ﷺ. The truth of the matter is that no such text exists restricting the permissibility of rejoicing during his birthday ﷺ through reminders and fasting, and neither is there any text that proscribes legally neutral things so long as they are not deemed compulsory in Islamic law.

But the proponents of this argument contend that there is nothing in the religion to support coming together for this purpose, and so, they argue, it is rejected. But their contention is baseless, for the act of assembling people to remind them of Allah Most High, His Messenger ﷺ, the Quran, the Sunna, the prophetic biography, and the act of invoking blessings upon the Prophet and his Family is firmly established in the divine texts and is considered common knowledge and stands in no need of a proof. So then, isn't it from the Prophet's "affair" to remind people about his birth ﷺ and express delight with it and encourage them to fast during it?

Of course, to do this in a set, predetermined manner and time, and to consider it a command of the Sacred Law is baseless, and such is the meaning of Imam Mālik's statement (may Allah have mercy upon him): "Recite if you will Allah's words: '*Today I have perfected for you your religion and completed for you My favor and chosen Islam as your religion*'[76]; thus, whatever was not a part of the religion then is not a part of the religion today."

There is no disagreement on this point. But coming together with others for the sake of goodness and remembrance and permissible actions and nothing more, and without considering it a prescribed religious practice in the Sacred Law, constitutes at the very minimum a permissible undertaking, and there is no legal proof to justify forbidding it. Quite the contrary: as we noted from the hadith of Ḥassān b. Thābit ؓ and others, the Companions, may Allah be pleased with them, used to gather together to listen to the truth and wisdom contained in poetry. Clearer still is the fact that the Companions came together and listened to a young slave girl strike a leather drum and sing praise poetry in the presence of the Prophet ﷺ and with his permission. This is recorded in the sound Sunna and took place in his time and with his permission and approval ﷺ. Imam al-Bayhaqī recorded in his *Sunan* with a rigorously authentic chain on the authority of ʿAlī b. al-Ḥasan b. Shaqīq › al-Ḥusayn b. Wāqid › ʿAbdullāh b. Burayda from his father, and al-Tirmidhī recorded in his *Jāmiʿ*$_{21}$ on the authority of al-Ḥusayn b. Ḥurayth › ʿAlī b. al-Ḥusayn b. Wāqid › his father › from ʿAbdullāh b. Burayda, who said: "I heard Burayda say: 'The Messenger of Allah ﷺ was returning from one of his military expeditions when a black slave girl approached him and said: "O Messenger of Allah! I had taken a vow upon myself that if Allah returns you safe and sound I will sing and drum in your presence." The Messenger of Allah ﷺ said to her: "If you have vowed to drum then do it, but if you have not vowed do not do it." Soon after, the girl began to strike her drum in his presence. Shortly thereafter Abū Bakr entered, followed by ʿAlī and then ʿUthmān and then ʿUmar, after which she put [the drum] aside. . .'"[77]

After mentioning this hadith, al-Bayhaqī said in *al-Ṣughrā*: "That is because it (i.e., drumming) is permissible and expresses joy with the Prophet's presence and safe return ﷺ."

This hadith is both explicit in meaning and authentic, and there is no proof that its literal meaning is subject to interpretation. Therefore, if it is legislated to drum and sing, not on the day of Eid alone, but also in celebration of the Prophet's ﷺ safe return from battle, and if he approved of it and ordered that a vow to do it must be fulfilled, and if his Companions sat by his side and listened along with him, then what celebration is more obvious than that? And if this is a celebration of his safe return from a battle, what say you regarding a celebration of his appearance in this world and the resplendence of his light that has shined upon all existing beings? The slave girl mentioned in this hadith was praising the Prophet ﷺ with his permission, and Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī were all in attendance—and they were the senior-most Companions of the Prophet and the most knowledgeable of them all—and the Prophet ﷺ did not forbid this gathering even though he was in a teaching moment. The narrator's comment that the slave girl put the drum aside after ʿUmar entered does not in any way prove that ʿUmar was somehow more scrupulous, godfearing, or knowledgeable of what is pleasing to Allah than the Messenger of Allah ﷺ, or that somehow Satan is more afraid of ʿUmar than he is of the Prophet ﷺ. Take careful note of this point and don't allow yourself to be deceived by Satan!

Commenting on the hadith cited in the beginning "Whoever inaugurates something in this affair of ours that is not from it, it is rejected," our Shaykh and elder, the erudite jurist and philologist, Sayyidī al-Ḥasan b. al-Ṣiddīq al-Ghumārī (may Allah have mercy upon him and elevate his rank in the loftiest reaches of Paradise!), said:

> The intended meaning of the phrase "in this affair of ours" is "in our religion," for in other wordings of this narration there appears: "Whoever inaugurates something in our religion." In other words, it is the one who innovates something without basis or proof in the Book, the Sunna, consensus (*ijmāʿ*), or analogical deduction (*qiyās*), and which is not subsumed under any of the other foundations of the Sacred Law—and they are many—or included within the general expression of a text or the particularity of its *ratio legis* (*ʿilla*)[22]

Ibn Mājah recorded with a rigorously authentic chain[23], and al-Bazzār recorded with a good chain[24], on the authority of ʿAwf, on the authority of Thumāma, on the authority of Anas, who said: "When the Prophet ﷺ entered Medina he was received by some maid servants who were playing a drum (*daff*) and singing:

We are the maidservants (jawārī) of Banū Najjār
Ah! What a wonderful neighbor is Muḥammad!

Upon hearing this, the Prophet ﷺ said, 'Certainly, Allah knows that I love you all!'"[78] Ibn al-Qaysarānī recorded in his hadith compilation on singing, *al-Samāʿ*[25] on the authority of al-Shaʿbī, on the authority of ʿĀʾisha ؓ: "The Prophet ﷺ went on a journey and a slave girl from Quraysh vowed to play a drum [in celebration] at ʿĀʾisha's home if Allah returned him safe and sound. So when the Messenger of Allah returned, the slave girl came and ʿĀʾisha said to the Prophet ﷺ: 'This is so-and-so, daughter of so-and-so; she vowed to play a drum in my home if Allah returned you safe and sound.'

The Prophet ﷺ said: 'So let her play it.'"[79] The chain of this report is *muttaṣil* and its narrators are *thiqa*.

On another occasion the Prophet ﷺ said: "Do not vow to perform an act of disobedience."[80] So had drum playing been considered sinful, the Prophet ﷺ would have ordered the slave girl to expiate for its non-fulfillment and would have forbidden her from it. This took place in ʿĀʾisha's home and she was in attendance with her, and it was an ordinary day, not a day of Eid; this girl Companion ؓ wished to express joy and happiness for the Prophet ﷺ through a permissible act, and assembled other women with her, such as Lady ʿĀʾisha and perhaps other women, and Allah knows best.

Al-Bayhaqī recorded in *Dalāʾīl al-Nubuwwa*$_{26}$ on the authority of Abū Naṣr b. Qatāda › Abū ʿAmr b. Maṭar › Abū Khalīfa, who said: "I heard Ibn ʿĀʾisha (ʿUbaydullāh b. Muḥammad) say: 'When the Prophet ﷺ entered Medina, the women-folk and children began to sing: "*The full moon rose over us in the valley of Wadāʿ, and we are obliged to show gratitude, where the call is to Allah.*"'"[81] Although the chain of this ode is weak and problematic and thus unauthentic, the historiographers and masters of the *sīra* literature from the early generations were nearly unanimous in their decision to record it in their works, and it has become famous and frequently quoted by the hadith masters and specialists—not to mention the historians and other scholars from the early and latter periods. As for the additional lines "*O you sent among us from the best of lands, you have come to honor Medina; welcome O best of callers,*" I have not discovered a source text in support of it from the hadith collections. Regardless of whether the chain for this ode is authentic or not, it is authentically established that the Companions would come together and utter Allah's praises and joyously call out and welcome the Prophet ﷺ.

In any case, a large number of hadith masters and scholars from the early generations have reproduced this narration without contesting its soundness: hadith masters like Ibn Ḥibbān, Ibn ʿAbd al-Barr, Ibn al-Jawzī, al-Bayhaqī, al-Sayyid al-Samhūdī, al-Ṣāliḥī, Ibn Kathīr, and others. All of them have reproduced this narration approvingly. A better support than that however is the fact that the Prophet ﷺ never forbade the noble Companions from assembling in the streets and calling out to him in celebration when he entered Medina.

In Imam Muslim's collection we see that al-Barāʾ reported on the authority of Abū Bakr, who said: "When we approached Medina by night they (the *Anṣār*) were contending with each to see who among them would be honored by receiving the Messenger of Allah ﷺ as his guest. The Prophet said to them: 'I shall disembark with Banū Najjār, the kin of ʿAbd al-Muṭṭalib, and honor them.' Upon hearing this, the men and women climbed atop the houses, and the children and servants went through the streets calling out: 'O Muḥammad! O Messenger of Allah! O Muḥammad! O Messenger of Allah!'"[82] A similar report found in the *Mustadrak* of Imam al-Ḥākim with a rigorously authentic chain states: "So the Messenger of Allah ﷺ continued on the journey until he reached Medina, whereupon the people came out to the streets until we finally entered the main road and the women, servants, and young children cried out: 'Muḥammad, the Messenger of Allah has arrived! Allah is the Greatest! Muḥammad, the Messenger of Allah has arrived!' When the morning came the Prophet set out and settled where he was commanded to settle."[83]

All of these narrations establish a precedent for coming together to celebrate and rejoice the Prophet's arrival or safe journey ﷺ, but unlike the objective behind the gathering—which is to rejoice in the Prophet ﷺ and show reverence and respect for him, and to invoke blessings upon him, all of which are from the foundations of the religion—it should not be deemed a religious obligation enshrined in the law.

THE SECOND ARGUMENT
THE HADITH:

> *"Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the hellfire."*[84]

Those who object to the *Mawlid* also use as their proof the hadith recorded by al-Bukhārī and Muslim in which the Prophet ﷺ said: "Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the Hellfire."[85]

According to this hadith, they argue, the *Mawlid* is a newly invented matter and therefore an innovation of misguidance. This hadith is unquestionably authentic and no intelligent Muslim would dare claim that it is a good thing to actively replace the Sunna of the master of the Messengers ﷺ with something else. So the problem is not in this hadith per se, but rather in the way it is to be understood and applied. For that reason we must first look at the proper definition of innovation, called *bidᶜa*, since that is where the differences of opinion originate.

Allah Most High says in Sūra al-Aḥqāf: "*I am not novel among the Messengers. . .*"[86] (al-Aḥqāf: 9)

Al-Qurṭubī says in his interpretation of this verse: "This means: 'I am not the first to be sent as a Messenger, since there were many that came before me.'" Thus the linguistic definition of *bidᶜa* is that which is invented without precedent or without a divine text, and the legal definition of *bidᶜa* is that which contravenes the Sunna. This much is agreed upon by all. But when we get into the details we see that opinions are divided three ways.

The first opinion states that everything inaugurated after the time of the Prophet ﷺ is considered reprehensible innovation and misguidance. The proponents of this opinion are often forced to interpret other authentic hadith that describe innovations as good. So they say, for instance, that the word innovation in those other reports are innovations in a linguistic sense and not a religious or legal sense.

The second opinion, like the first, states that everything inaugurated after the time of the Prophet ﷺ is considered reprehensible innovation and misguidance. With regard to the hadith that describe innovations as good, the proponents of this second opinion interpret them as innovations in a linguistic sense. They go further and add that these innovations are the acts inaugurated by the Companions after the Prophet ﷺ and based upon the guidelines explicated in the revealed texts and developed after a careful balance and weighing of benefits and harms. For this reason, and to obviate the need to classify innovation into good and evil, the proponents of this opinion argue that these acts are not called innovations in a religious sense, but are rather termed *maṣāliḥ mursala*, or acts done for the consideration of public interest.[27] This opinion is reflected in the view of Imam al-Shāṭibī, may Allah have mercy upon him.

The third opinion states that innovations taking place after the Prophet ﷺ are subjected to the rulings of the Sacred Law. Therefore, if a particular act is subsumed under what is deemed good in the law and it has a basis in it, it is praiseworthy and called a good innovation or a good *sunna*. And if a particular act is subsumed under what is condemned in the law and it does not have a basis in the Sacred Law, it is blameworthy and called an innovation of misguidance or an evil *sunna*.

The proponents of this third opinion classify *bidʿa* into five categories. With this view it is possible to take novel matters that have a basis in the law and interpret them as innovations in the linguistic sense, and which, depending on the designations and guidelines of the law, may be termed blameworthy or praiseworthy. So if a certain action is subsumed under a praiseworthy action in the law it is termed an innovation in the linguistic sense, or a good *sunna*. On the other hand, a novel matter that has no foundation in the law is termed an innovation in the legal sense, and is considered reprehensible because it contravenes and opposes the revealed texts and guidelines of the law. It is a *bidʿa* both legally and linguistically.

The upshot of all this is that the differences between the second and third opinion are merely semantic in nature, while the differences between the first and third opinion are real and substantive.

The Concept of Bidʿa According to the Proponents of the First View

The proponents of this view argue the following points: The term *bidʿa* does not appear in the Book of Allah or the Sunna of the Prophet Muḥammad ﷺ except in a blameworthy context, and so categorizing *bidʿa* into good and bad is a *bidʿa* in its own right. The expressions that occur in certain hadith and which ostensibly show that there are such things as good *bidʿa*s must be interpreted so they are understood to refer to innovation in the linguistic sense and not innovation in the legal sense. There are several reasons why this is necessary. The first reason, and the most important, is that Allah Most High has completed and perfected this religion, so to inaugurate a novel practice is to imply that the religion is imperfect, but that explicitly contradicts the Quran and the Sunna.

The second reason is that the Prophet ﷺ was commanded to convey the divine message intact without any omission, so in a sense novel additions to the religion attempt to correct and redress what the Prophet ﷺ "missed." But had the Prophet ﷺ known that goodness was to be found in innovations he would have been the swiftest of people to adopt them and teach them to his Companions. In this manner is demonstrated the unlawfulness of practices neither the Prophet ﷺ nor his Companions performed.

The third reason is that legislation is the exclusive right of the Lord of the Worlds and is not possessed by any human being, yet the one who innovates legislates.

The fourth reason is that innovation amounts to following caprice and stands in contradistinction to following the Shariah; it places the intellect as a judge over acts of worship despite the fact that the foundational principle is that all acts of worship may only be taken from divine revelation (*tawqīf*).

The fifth reason is that the one who believes in the categorization of innovation [into good and bad types—and thereby the validity of certain innovations—] casts the texts of the Book and the Sunna to the wayside and subjects his religion to blind conformity of men. But the religion is not based on what is said by this or that scholar—even if he is one of the Companions—rather the religion is based upon what Allah Most High says and what His Messenger ﷺ says; thus anyone's opinion may be accepted or rejected, except for [that of] the Prophet ﷺ, as it was authentically reported from him that he said: "Every novel matter is an innovation, and every innovation is a form of misguidance. . ."[87]

A novel matter (*muḥdatha*) is anything that was not done by the Prophet ﷺ, the Companions, or the pious forebears. Moreover, to further categorize *bidʿa* [into good and bad types] is an innovation of misguidance in its own right, because the Prophet's words "Every novel matter is an innovation" is general (*ʿām*), and nothing may subject it to qualification (*takhṣīṣ*). In addition, the Prophet's saying ﷺ "that is not from it" in the hadith: "Whoever inaugurates something in this affair of ours that is not from it, it is rejected"[88] is an implicit and inseparable description of *bidʿa*.

As for the Prophet's saying ﷺ: "Whoever introduces a good *sunna* shall have its reward and the reward of who acts upon it. . ."[89] it speaks of one who revives a neglected *sunna*, not one who institutes a practice that is without precedent or proof from the divine revelation, even if that unprecedented act is included among the generality of good works. In support of these reasons, the proponents of this view put forth several verses of the Quran and several hadith, the details of which are forthcoming with Allah's permission.

The Concept of Bidʿa According to the Proponents of the Second View

Al-Shāṭibī (may Allah have mercy upon him) said in *al-Iʿtiṣām* (1:51):

> *Bidʿa*, therefore, is an expression that denotes an innovated way in the religion that resembles what is expressed in the Sacred Law, the objective of which is to exaggerate in the worship of Allah, Exalted is He. This definition set forth here is according to the view of those who do not include customary acts (*ʿādāt*) in the meaning of *bidʿa*, and who maintain instead that it pertains only to acts of religious devotion. As for the definition of *bidʿa* set forth by those who include customary acts in it, it is an innovated way in the religion that resembles what is expressed in the Sacred Law, the objective of which is sought by that way which has been prescribed . . .
>
> So the one who performs an act in a way that contravenes the Sunna and with the express intent of religious devotion, he is an innovator properly speaking.

Although it should be said that al-Shāṭibī (may Allah have mercy upon him) rejected the division of *bidʿa* into good *bidʿa* and bad *bidʿa*, he did not take al-ʿIzz b. ʿAbd al-Salām to task, who first proposed the division of *bidʿa* into five categories. Instead, al-Shāṭibī attempted to reconfigure al-ʿIzz's categorization of *bidʿa* and fit it within those matters subsumed under *maṣāliḥ mursala*. He said elsewhere in *al-Iʿtiṣām*:

> Al-Qarāfī is correct when he cites the agreement of [Imam Mālik's] colleagues that innovations are to be condemned, but he is incorrect in his categorization of them. What is surprising in al-Qarāfī's case is that he quotes this agreement while at the same time arguing against it, even though he is fully aware that it entails violating the consensus (*ijmāʿ*). It appears as though he has simply followed his teacher (al-ʿIzz b. ʿAbd al-Salām) in this categorization without giving much thought to the matter, for it is clear—and Allah knows best—that Ibn ʿAbd al-Salām termed *maṣāliḥ mursala* innovations on the basis that their particulars were not described in specific revealed texts, even if they were harmonious with the principles of the Sacred Law. So for this reason he took the legal principles as the means of establishing if something is to be deemed good, and termed that thing a *bidʿa* since it does not have a specific proof, and deemed it good since it is subsumed under the legal principles. And since that particular act is based upon its compliance with the principles of the law, it is considered equal in his eyes to the other acts that are detailed in specific divine texts. With this line of reasoning, he stands with those who profess *maṣāliḥ mursala*, although he has called it a *bidʿa* just as ʿUmar ﵁ called the congregational prayer in Ramaḍān in the mosque a *bidʿa*, as we shall soon detail, Allah willing.

The Concept of Bidʿa According to the Proponents of the Third View

The proponents of the third view look at the hadith "Every novel matter is an innovation, and every innovation is misguidance" from two different angles. The first angle is that innovations are classified into categories: some are good while others are blameworthy, all according to guidelines set forth in the Book and the Sunna. The second angle is that the Prophet's statement ﷺ "Every innovation is misguidance" is general in its wording and qualified in its import (*ʿām makhṣūṣ*). This is the view of the majority of the imams, such as Ibn Ḥajar, al-Qāḍī Abū Bakr Ibn al-ʿArabī, al-Jurjānī, Ibn ʿAbd al-Salām, Ibn Rajab, and Abū Shāma and his student al-Nawawī, and many others.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (4:778):

> The primary [linguistic] meaning of *bidʿa* is that which is innovated without precedent, and in the Sacred Law it is used as a term in contradistinction to the Sunna, and is thus blameworthy. The truth of the matter based on scholarly verification is that if a new act is subsumed under something deemed good in the Sacred Law it too is considered good, and if it is subsumed under something deemed bad in the Sacred Law it too is considered bad, and if it is neither good or bad as such it falls in the category of the legally indifferent (*mubāḥ*), or it could be further classified according to the five categories of rulings in the Sacred Law.

Al-ʿIzz b. ʿAbd al-Salām said in *Qawāʿid al-aḥkām* (p. 204):

A *bidʿa* is an action that was not performed during the era of the Messenger of Allah ﷺ. It is divided into obligatory innovations, unlawful innovations, recommended innovations, offensive innovations, and permissible innovations. The way to know this is to juxtapose the innovation in question with the principles of the Sacred Law: if the act falls under the principles that entail obligation it is obligatory, if it falls under the principles that entail unlawfulness it is unlawful, if it falls under the principles that entail recommendation it is recommended, if it falls under the principles that entail offensiveness it is offensive, and if it falls under the principles that entail legal indifference it is permissible.

Examples of obligatory innovations include the study of grammar, which is needed to understand the speech of Allah and His Messenger ﷺ. This is obligatory because the preservation of the Sacred Law is obligatory, and it can not be preserved except by knowledge of it—for whatever is needed to fulfill an obligation is an obligation itself. Other examples of obligatory innovations include preserving the meanings of the obscure and rarefied words found in the Book and the Sunna, codifying the science of legal theory (*uṣūl al-fiqh*), and speaking about the creditation and discreditation of hadith narrators to distinguish between authentic and spurious narrations. The principles outlined in the Sacred Law have established that it is communally obligatory to preserve the law in the amount that surpasses what is individually obligatory upon each person, and the preservation of the Sacred Law cannot be achieved without these things we have mentioned.

Examples of unlawful innovations include the [beliefs held by the] sects of the Qadirites, Jabrites, Murji'ites, and anthropomorphists. Refuting these groups falls under the category of obligatory innovation.

Examples of recommended innovations include building hostels and schools, and every good act that did not exist in the time of the first generation, such as praying the night vigil prayer in Ramaḍān (*tarāwīḥ*), speaking about the details of Sufism and the ethics of debate, as well as congregating to discuss the fine points [of law] so long as it is for the pleasure of Allah, Exalted is He.

Examples of offensive innovations include the embellishment of mosques and the decoration of the Quran. (Although the soundest view is that it is an unlawful innovation to chant the Quran in an unintelligible manner that alters its words from their Arabic origins.)

Examples of permissible innovations include shaking hands with others after the Morning and Late Afternoon prayers, having more enjoyable food, drink, clothing, and housing, and wearing shawls and widening the sleeves of one's garment. Some of these acts might be subject to scholarly disagreement, with some scholars counting them among the offensive innovations and others counting them among the *sunna* practices done during and after the time of the Messenger of Allah ﷺ, such as reciting the prayer of refuge (saying "I seek refuge with Allah from the accursed Satan") and the *basmala* formula (saying "In the name of Allah, the Compassionate, the Merciful").

Al-Ḥāfiẓ Ibn Rajab said in *Jāmiʿ al-ʿulūm wa al-ḥikam*:

> The Prophet's statement ﷺ: "Beware of novel matters, for every innovation is misguidance" is a warning to the *Umma* that cautions them from following novel and innovated matters. The Prophet emphasized this wording by saying that every innovation is misguidance. The intended meaning of innovation is that which is introduced without having for it any basis in the Sacred Law that bears it out. As for that which has a basis in the law that bears it out, it is not an innovation in the legal sense, although it might be considered an innovation in the linguistic sense.

Ibn Ḥazm said in *al-Iḥkām* (1:47):

> A *bidʿa* is anything that is either uttered or performed without a basis which can be traced back to the Prophet ﷺ. Religiously speaking, innovation is anything that is not found in the Quran or reported from the Messenger of Allah ﷺ; however, innovations include things that might earn reward for the one who does them and be excusable if he intends good by them, just as there are innovations that might earn reward for the one who does them and at the same time be considered good. This latter possibility applies to something that is permissible in its origin, as ʿUmar was recorded as saying: "What an excellent innovation this is!" This is the good act that is recommended in the general wording of the divine text but not specified in the very same text.

These imams substantiated their classification of innovation into good and bad by the practice of some of the Companions as well as their explicit pronouncements. Of these we have the narration recorded by al-Bukhārī in his rigorously authentic collection from Zayd b. Thābit ؓ who said: "Abū Bakr sent for me when the people of Yamāma had been killed [in their battle against the false prophet Musaylama al-Kadhhāb]. I went to him and found ʿUmar b. al-Khaṭṭāb sitting with him. Abu Bakr then said to me: 'Umar has come to me and said: "Casualties were heavy among the reciters [who knew the Quran by heart] on the Battle of Yamāma, and I am afraid that the reciters will suffer more heavy casualties in other battlefields, which might cause a large part of the Quran to be lost; so as I see it, you should issue an order that the Quran be collected." I said to ʿUmar: "How can I do something that was not done by the Messenger of Allah ﷺ?" ʿUmar said: "By Allah, it is good!" ʿUmar continued to urge me to accept his suggestion until finally Allah opened my breast to the idea just as he opened ʿUmar's breast to it, and I was open to the idea just like ʿUmar.' Abū Bakr then said to me: 'You are an intelligent young man and we do not entertain any suspicions about you; you used to write down the revelation given to the Messenger of Allah ﷺ, so go out and search for the [scripts of the] Quran and compile it [into a single book].' By Allah, if Allah had ordered me to shift a mountain, it would not have been heavier and more burdensome for me than Abū Bakr's order for me to compile the Quran. So I said to him and ʿUmar: 'How can the two of you do something that was not done by the Messenger of Allah ﷺ?' Abū Bakr replied: 'By Allah, it is good,' and Abū Bakr continued to urge me to accept his proposal until finally Allah opened my breast to the idea just as he opened ʿUmar’s and Abū Bakr’s breasts to it. . .”[90]

A similar report found in al-Bukhārī’s collection reads: “ʿAbd al-Raḥmān b. ʿAbd al-Qārī said: ‘One night in Ramaḍān I went out in the company of ʿUmar b. al-Khaṭṭāb to the mosque, and lo the people were praying in different groups: there was one man praying alone and another man leading a small group of around ten people behind him. Upon seeing this, ʿUmar said: “As I see it, it would be more fitting for me to put these people under the leadership of a reciter.” So after resolving to do this, ʿUmar gathered the people under the leadership of Ubayy b. Kaʿb, and some days later I went out again with ʿUmar to the mosque and the people were there praying a single prayer behind their reciter, whereupon ʿUmar proclaimed: ‘What an excellent innovation this is! But the prayer which they do not perform, but rather sleep during its time, is better than the one they are offering now.’ By that, ʿUmar meant the prayer offered in the last part of the night, since in those days the people would pray in the early part of the night.”[91]

ʿUmar’s statement “What an excellent innovation this is!” is a direct description of the innovation, because although the Prophet ﷺ offered the night vigil prayer in Ramaḍān, he did not assemble people to perform it in a single congregation behind a single imam, nor did he command that. So the issue here is not the night vigil prayer, rather it is about assembling people together each night in Ramaḍān, in a congregation and behind a single imam, to offer prayers. This manner of performing the act of worship did not exist in the time of the Prophet ﷺ and neither is it established that he ﷺ ordered it; and if it were established as one of his *sunnas*, or if he had prescribed its practice, ʿUmar ﷺ wouldn't have said concerning it: "What an excellent innovation this is!" To take this authentic saying of ʿUmar and interpret it in a manner that goes against its outward purport is but obvious affectation and arbitrariness.

These hadith reports are all rigorously authentic, and those who uphold the first and second views are forced to interpret them in a manner that is inconsistent with their outward wording. Explaining the hadith of ʿUmar "What an excellent innovation this is!" al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (4:778):

> The primary [linguistic] meaning of *bidʿa* is that which is innovated without precedent, and in the Sacred Law it is used as a term in contradistinction to the Sunna, and is thus blameworthy. The truth of the matter based on scholarly verification is that if a new act is subsumed under something deemed good in the Sacred Law it too is considered good, and if it is subsumed under something deemed bad in the Sacred Law it too is considered bad, and if it is neither good or bad as such it falls in the category of the legally indifferent (*mubāḥ*), or it could be further classified according to the five categories of rulings in the Sacred Law.

The erudite hadith master al-ʿAynī said in *ʿUmdat al-qārī* (11:124):

> The only reason why ʿUmar called it an innovation was because the Messenger of Allah ﷺ did not establish it as a Sunna for them, even though it had existed during the reign of

> Abū Bakr ؓ. ʿUmar encouraged this act by his statement "excellent" so as to point out its merit and not let its description as an innovation prevent people from performing it. The primary meaning of *bidʿa* is to innovate something that did not exist during the Prophet's time ﷺ; after that, however, innovation has been classified into two types: if it is among those things subsumed under what is deemed good in the Sacred Law it is considered a good innovation, and if it is among those things subsumed under what is deemed bad in the Sacred Law it is considered a bad innovation.

In the chapter on voluntary prayers in *ʿUmdat al-qārī* (7:236), al-ʿAynī remarked:

> The scholars relate that the meaning of ʿĀʾisha's report ؓ "I did not see him offer the midmorning (*ḍuḥā*) prayer" is that the Prophet ﷺ did not regularly perform it; instead, he prayed it at certain times and left it at other times for fear that it would be made obligatory. This is how the hadith reports are to be reconciled. If you respond by saying that this is rendered turbid by the report from Ibn ʿUmar in which he emphatically stated that it was newly begun and an innovation—the former having been recorded by Saʿīd b. Manṣūr with a rigorously authentic chain on the authority of Mujāhid, on the authority of Ibn ʿUmar, who said: "It is newly begun and one of the best things they have inaugurated!" and the latter being recorded by Ibn Abī Shayba with a rigorously authentic chain on the authority of al-Ḥakam b. al-Aʿraj, who said: "I inquired from Ibn ʿUmar about the midmorning prayer

> and he said: 'It is an innovation, and what an excellent innovation it is!'"—to all of this I reply: Al-Qāḍī answered these points when he said: "It is an innovation. That is, it is an innovation to continually perform it and openly pray it in the mosques in a manner that was not done in the past, especially considering that he (Ibn ʿUmar) said: 'What an excellent innovation it is!'"
>
> It is also reported: "The Muslims have not innovated anything as virtuous as the midmorning prayer," similar to what ʿUmar said regarding the *tarāwīḥ* prayer—not that it is an innovation that contravenes the Sunna. Likewise, it is reported from Ibn Masʿūd that he criticized it from this angle, saying: "If you must do it then let it be performed in your homes; why do you burden Allah's servants with something He has not burdened them with?" All of this was out of fear lest ignorant people deem these acts to be among the obligations.

There is a second angle to this as well, and that is how we are to understand the Prophet's statement ﷺ "Every innovation is misguidance." This statement is general in its wording and qualified in its import (*ʿām makhṣūṣ*). If we go back and look at how the Prophet ﷺ employed the word "every" (*kullu*) in the Sunna to explain what is general in its wording and qualified in its meaning, we will discover several examples, such as the reports we shall detail here.

Al-Ḥākim recorded in his *al-Mustadrak*, and ruled that it was rigorously authentic according to the conditions set forth by Muslim[28], from ʿAmr b. al-ʿĀṣ, who said that he heard the Messenger of Allah ﷺ say: "Every son of Ādam, except for Yaḥyā son of Zakariyyā, will arrive on the Day of Resurrection with a sin."[92] The word "every" in this report is qualified by the noble verse in Sūra al-Fatḥ: "*That Allah may forgive you your past and future sins.*"[93] It is also qualified by the hadith in *Ṣaḥīḥ al-Bukhārī* from ʿĀʾisha رضي الله عنها:

"The Prophet ﷺ used stand awake in prayer during the night until his feet swelled. ʿĀʾisha said to him: 'O Messenger of Allah! Why do you do this to yourself when Allah has forgiven you your past and future sins?' He replied: 'Should I not then love to be a grateful servant?'"[94]

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection from Abū Hurayra رضي الله عنه who reported that the Prophet ﷺ said: "Every child is born with the primordial disposition (*fiṭra*) and it is his parents who cause him to become Jewish, Christian, or Zoroastrian."[95] The word "every" in this report is qualified by the Prophet's statement ﷺ in *Ṣaḥīḥ Muslim* and Aḥmad's *Musnad* (this wording coming from the latter), on the authority of Ubayy b. Kaʿb, on the authority of the Prophet ﷺ who said: "On the day he was created, the young boy killed by Mūsā's companion [Khaḍir] was stamped as a disbeliever."[96] In another hadith recorded by al-Tirmidhī in his *Jāmiʿ* and declared authentic, as well as Aḥmad in his *Musnad*, on the authority of Ḥasan, on the authority of Abū Mūsā, the Prophet ﷺ said: "Every eye is a fornicator."[97] The word "every" here is qualified since it refers to the eye that looks upon the unlawful (*ḥarām*), and does not apply to the Prophets since they enjoy infallibility—and the infallible is the one whom Allah accords divine protection from error. Likewise there is the Prophet's statement ﷺ recorded in Ibn Ḥibbān's *Ṣaḥīḥ* collection with a good chain: "Every son of Ādam has his share of fornication."[98] The word "every" in this report is also general but qualified.

Al-Dāraquṭnī recorded with a rigorously authentic chain that the Prophet ﷺ said: "The Friday Congregational Prayer is incumbent upon everyone who hears the call to prayer."[99] In another narration of this report found in Abū Dāwūd's *Sunan*, the Prophet ﷺ said: "The Friday Congregational Prayer is a duty upon everyone who hears the call to prayer."[100] The word "everyone" here is general but qualified, since it does not include the traveler or the sick.

In the collections of Imam al-Bukhārī and Muslim it is recorded that the Prophet ﷺ said: "Whoever inaugurates something in this affair of ours that is not from it, it is rejected."[101] The latter portion of this hadith qualifies its former portion, because the Prophet ﷺ said "that is not from it," in other words, what lacks a sound foundation in the religion—that which has no basis in the Book and the Sunna. This phrase qualifies the first part of the hadith: "Whoever inaugurates something in this affair of ours. . ."

Ibn Mājah$_{29}$, al-Dārimī, and al-Ḥākim in his *al-Mustadrak* related on the authority of ʿAlī b. Masʿada al-Bāhilī, on the authority of Qatāda, on the authority of Anas b. Mālik ؓ who said: "The Messenger of Allah ﷺ said: 'Every son of Ādam commits sins, and the best of those who commit sins are the ones who are frequent in repentance.'"[102] The word "every" in this report is also general yet qualified, as is known.

Likewise, the Prophet ﷺ qualified his statement “every innovation is misguidance” with another statement, recorded in *Ṣaḥīḥ Muslim*: “Whosoever introduces a good *sunna* within Islam that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad *sunna* in Islam that is practiced shall have its sin and the sin of whoever practices it, with that decreasing their sin in the slightest.”[103]

Allah knows best. The Prophet’s statement ﷺ “He who introduces a good *sunna* within Islam” does not refer to someone who innovates a new *sunna* that resembles the Shariah and yet contradicts its guidelines and principles. Rather, it refers to someone who performs an act of goodness that is subsumed under the general guidance of the Quranic verses and hadith reports, and which does not contravene them, and that includes reviving abandoned *sunna*s and other works of righteousness and goodness.

There are numerous examples that leave no room for doubt that the Prophet ﷺ used the word “every” but qualified it and did not intend absolute encompassment.

The examples above show how the word “every” is used in the hadith reports. As for its use in the Arabic language in general—the language in which the Quran was revealed and by which the master of the children of ʿAdnān ﷺ addressed us—it is common knowledge that it can be qualified. An example of this is found in *Ṣaḥīḥ al-Bukhārī*, where the Prophet ﷺ said: “The most truthful statement said by a poet is the statement of Labīd: ‘Lo, everything besides Allah is naught.’”[104] The complete couplet is as follows:

Lo, everything besides Allah is naught
And every delight must fade away

Our master ʿUthmān b. Maẓʿūn agreed with Labīd's first line but disagreed with his second line, saying: "You are wrong; the delight of Paradise will never fade!"[105] Therefore, the word "every" in the second line must be qualified to refer to the delight of the ephemeral world, not delight in an absolute sense. This incident was recorded by Ibn Athīr in *Usd al-ghāba* with a weak chain of transmission, and it was also recorded by Abū Nuʿaym in *Maʿrifa al-ṣaḥāba* with a good chain on the authority of al-Zuhrī who reported it in *mursal* form: "Then the two of them sat down and Labīd sung to them. He said: '*Lo, everything besides Allah is naught...*' to which ʿUthmān b. Maẓʿūn said: 'You have spoken the truth!' Then Labīd completed his couplet and said: '*And every delight must fade away*' to which ʿUthmān said: 'You are wrong!' The people in attendance were silenced and did not know what ʿUthmān meant by his statement. Then Labīd repeated the couplet once more and ʿUthmān repeated his words. Whenever Labīd would say '*everything besides Allah is vain*' ʿUthmān would confirm him, but when he would say '*every delight must fade away*' he would reject it because the delight of Paradise does not fade away."[106]

This was our master ʿUthmān's way of calling the Arabs of ignorance to faith, because the people of the pre-Islamic period of ignorance did not believe in an Afterlife, which is why they would say that the delights of the world eventually fade away no matter how long they last. So our master ʿUthmān wanted to call them to Allah Most High by agreeing with them that the worldly enjoyments are ephemeral and fading, while at the same time informing them that the delights that Allah has prepared for the believers and good doers are abiding. The word "every" in this couplet is, therefore, general but qualified.

Al-Bayhaqī recorded in *al-Madkhal ilā al-Sunan al-kubrā* with a rigorously authentic chain[30], on the authority of al-Rabīʿ b. Sulaymān, who said: "Al-Shāfiʿī ﵁ said: 'Innovations are of two types. The first type is that which contravenes the Book, the Sunna, a report, or a consensus—this is an innovation of misguidance. The second type is an act of goodness with which no one disagrees. This type of innovation is not reprehensible. ʿUmar ﵁ said, concerning the night vigil prayer in the month of Ramaḍān: "What a good innovation this is!" That means it was inaugurated without having existed before, and, even so, there is nothing in it that contradicts the above.'" These are precious words from Imam al-Shāfiʿī, may Allah Most Have have mercy upon him!

Imam al-Nawawī said in his commentary upon *Ṣaḥīḥ Muslim* (6:127):

> The Prophet's statement ﷺ "Every innovation is misguidance" is a general phrase that is qualified (*ʿāmm makhṣūṣ*) and refers to most innovations. The philologists say that innovation is "everything that is done without precedent." The religious scholars say that innovation is divided into five categories: obligatory, recommended, unlawful, offensive, and permissible. An example of an obligatory innovation is the arrangement of proofs used by theologians to refute atheists and innovators and the like. Examples of recommended innovations include writing

> books on beneficial knowledge, constructing schools and hostels, and so on. An example of a permissible innovation is enjoying a variety of foods and the like. Offensive and unlawful innovations are clear. I have detailed this issue with its proofs in *Tahdhīb al-asmā' wa al-lughāt*. If what I have mentioned above is acknowledged, one will realize that the hadith in question (and others like it) is general in its wording and subject to qualification. Our position is borne out by the statement of ʿUmar b. al-Khaṭṭāb ﷺ regarding the *tarāwīḥ* prayer: "What a good innovation this is!" and is not hindered by the statement "every innovation. . . ," since that hadith is general in its wording but subject to qualification, and our position is further buttressed by every text that is subject to qualification, such as Allah's words: "*demolishing everything*. . ."

As for the scholars of legal theory (*al-uṣūliyyūn*) and their position on the issue of general texts being qualified, Imam al-Ghazālī (may Allah have mercy upon him) said in his work *al-Mustaṣfā fī ʿilm al-uṣūl* (p. 245):

Section Three: On the Proofs that Qualify General Texts

> We are not aware of any disagreement among those who maintain the general import of texts (*al-qā'ilīn bi al-ʿumūm*) regarding the permissibility of qualifying them with proof. That proof might be rational (*dalīl al-ʿaql*) or textual (*al-samaʿ*) in nature, or it may be other than that. How can this be denied when it is agreed that the following verses are qualified: "*Creator of everything*"[107] (al-Raʿd: 15; al-Zumar: 62;

al-Ghāfir: 62) and: "*to which are brought the fruits of all things...*"[108] (al-Qaṣaṣ: 57) and: "*demolishing everything...*"[109] (al-Aḥqāf: 25) and: "*she has been given of all things...*"[110] (al-Naml: 22) and: "*Slay the idolaters...*"[111] (al-Tawba: 5) and: "*The male and female thief* [cut off their hands]"[112] (al-Mā'ida: 38) and: "*The adulterer and the adulteress...*"[113] (al-Nūr: 2) and: "*and* [if] *the parents alone inherit from him...*"[114] (al-Nisā': 11) and: "*Allah instructs you concerning your children...*"[115] (al-Nisā': 11) and the hadith: "There is a tithe on everything that is watered"[116]?

All of the general texts of the law are—with conditions set forth in the foundation, location, and cause—subject to qualification (*mukhaṣṣaṣa*), and rarely will there be found a general text that is not qualified. An example of a general text that remains general is Allah's words: "*And He has knowledge of all things.*"

The proofs that qualify general texts consist of ten types:

1. The sensory (*al-ḥiss*). The sensory qualifies Allah's words "*she has been given of all things,*" for Sulaymān's possessions, which constitute a "thing," were not in her (Bilqīs') possession. The sensory also qualifies Allah's words "*demolishing everything by the command of its Lord,*" since it excludes heaven and earth and several other things.

2. The intellect (*al-ʿaql*). The intellect qualifies Allah's words "*Creator of everything,*" for this verse excludes Allah's Entity and attributes, because it is impossible that divine power be

linked with the Pre-eternal. Likewise, the intellect qualifies Allah's words "*And pilgrimage to the House is owed to Allah from the people*"[117] (Āl-ʿImrān: 97) for this does not include a young child or an insane person, since the intellect has proven that it is impossible for someone who cannot understand to be subjected to legal responsibilities (*taklīf*). It may be asked how the intellect can qualify something when it precedes the textual proof, while a qualifier should come after the text that is subject to it (because the meaning of qualification is to exclude what might be included within a phrase's import, but something that is contrary to the intellect cannot be included among the meanings of the phrase). To this we reply: Some scholars say that the intellectual proof is not described as a qualifier in these circumstances. This, however, is a semantic debate because describing these proofs as qualifiers is tolerable (*tajawwuz*), for, as we detailed, it is otherwise impossible to qualify a general text, yet the proof makes the intent of the speaker known and shows that the linguistic convention used to express generality has assumed, in this case, a qualified meaning. And so it is possible that the intellect clarifies to us that when Allah Most High says "*Creator of everything*," He does not intend His Entity or Self, for this, even though it was already explicated in the intellectual proofs, is also present in the revelation of the wording, but it is only termed a qualifier *after* the revelation of the verse, not before it. As for those who say that it cannot be included within the phrase's import, that is not true; rather, it can be included with the phrase's import insofar as the Arabic language is concerned, although, in that case, it will be considered a false statement; and since it is necessary for Allah's Speech to be truthful, it becomes clear that even though the word in question can encompass that meaning by linguistic convention, it cannot be what is intended.

3. Scholarly consensus (*ijmāʿ*). Scholarly consensus qualifies general texts because it is unequivocal and cannot possibly err, whereas general texts admit within them a degree of ambiguity, and the *Umma* does not rule out the general import of a text save that an unequivocal proof has reached them concerning the abrogation of the wording that was deemed general or not intended. Scholarly consensus is stronger than a specific text (*al-naṣṣ al-khāṣ*) because the latter is susceptible to abrogation [by another revealed text] whereas the former cannot be abrogated, as it is formulated after the cessation of divine revelation.

4. A specific text (*al-naṣṣ al-khāṣ*). A specific text qualifies a general word, such as [the Prophet's] statement [ﷺ]: "There is a tithe on everything that is watered." For this report encompasses what is less than the minimum from which Zakat is due (*niṣāb*), but was qualified by the Prophet ﷺ in his statement: "There is no Zakat on less than five *awsuq*."[118]$_{31}$ Allah's words "*The male and female thief,* [cut off their hands]. . ." (al-Māʾida: 38) is general and encompasses any amount of wealth, but the Prophet ﷺ qualified it by that which surpasses the minimum from which Zakat is due: "There is no cutting [of the hand] save for

a fourth of a dinar and above."[119] Allah's words "*the manumission of a slave. . .*"[120] (al-Mujādila: 3) is general and encompasses a disbelieving slave-woman, but if in another verse it appears "*the manumission of a believing slave. . .*"[121] (al-Nisā': 92)—as it does when speaking about [the expiation] for *ẓihār*$_{32}$ in particular—then it becomes clear to us that the meaning of the general and unrestricted "slave-woman" is in fact specifically the believing slave-woman. There are some who take the opinion that the specific and the general contradict and conflict with one another, and that it is therefore possible for a specific text to come prior to a general text, after which the general text comes and abrogates the specific; and that it is possible for the general text to come first only to be abrogated by a qualifying word coming after it. So for example, the general wording of "slave-woman," insofar as it is general, necessitates that the ruling [of the verse] is fulfilled even if the slave-woman in question is a disbeliever, but restricting it to a believing slave-woman necessitates that the manumission of a disbelieving slave-woman will not fulfill the ruling—thus we see that the general and specific mutually contradict one another.

When both abrogation (*naskh*) and explanation (*bayān*) are possible, the text should not be arbitrarily considered explanatory instead of abrogated, and there should be no decisive judgment against the general text in favor of the specific, as it is feasible that the general text came later and abrogated the specific. This is the preferred position of al-Qāḍī [Abū Bakr al-Bāqillānī], although the soundest view according to us is that the specific should be given precedence, even if what al-Qāḍī has mentioned is feasible. To aver that abrogation has occurred requires that there exist a ruling showing that the disbelieving [slave-]woman is included in the word; it is, therefore, the affirmation of the semantic coining of the word (*waḍaʿ*) and removal of surmise (*tawahhum*). It is normally, nay predominantly, the case that a qualified meaning comes from a general text. Abrogation is extremely rare, and as such there is no way to state it positively with surmise. Our remarks are nearly borne out by what we mentioned of the Companions and Followers, for they were quick to rule upon the general texts with qualified texts and did not occupy themselves with seeking out historical precedents or proof of forwarding and delay (in the order of the revealed laws in question).

5. An *a fortiori* understanding (*mafhūm al-faḥwā*). Through *argumentum a fortiori* a general text may be qualified. An example of this is found in the unlawfulness of a person striking his father, which is implied from the prohibition of uttering disrespectful words against one's parents. This, like a decisive text, is unequivocal even if it is not sourced directly from the wording of the revealed text. When we say wording we mean the textual indication of a text, not the wording itself; therefore, every revealed proof that is unequivocal is considered like a decisive text. According to those who uphold it, the implied meaning (*mafhūm*) is just like the pronounced meaning (*manṭūq*), so when a revealed text obligates Zakat upon sheep and then the

Lawgiver says that Zakat is owed upon free grazing sheep, stall-fed sheep are excluded from the understanding conveyed by this wording, and are excluded from the general term of sheep or livestock.

6. Prophetic actions (*fiʿl al-Rasūl* ﷺ). The actions of the Messenger of Allah ﷺ (a legal proof that we shall detail with its conditions in the section on the implications of actions) qualify general texts. The Prophet's actions only constitute proof if it is known from his statement that he intended to clarify rulings, such as his saying ﷺ: "Pray as you have seen me praying"[122] and "Take from me your rites of Hajj."[123]

If, however, it becomes clear that the Prophet ﷺ did not intend explication and his action ostensibly contradicts a ruling he had given for a particular matter, his action does not do away with the ruling in question; although it might indicate qualification. Let us mention three examples of this here.

The first example pertains to the practice of *wiṣāl* (maintaining a perpetual fast). The Prophet ﷺ forbade *wiṣāl* yet he practiced it, and it was said to him: "You forbade *wiṣāl* and yet we see you do it."[124] He replied: "Indeed, I am not like one of you; I remain with my Lord and He feeds me and gives me drink."[125] Here the Prophet clarified that his action was not meant to convey a legal ruling. Moreover, if the unlawfulness of *wiṣāl* is established by his statement "Do not perform *wiṣāl*" or "I forbid you from *wiṣāl*" or the like, that does not include the Messenger ﷺ because he is addressing others, and the speaker is only included in the ruling of his address if he affirms the ruling with a general expression, saying, for instance, that *wiṣāl* is forbidden for every servant, or that *wiṣāl* is forbidden for every legally responsible person (*mukallaf*), or every person or every believer, and so on. If the expression is general then his action qualifies it.

The second example pertains to a person facing the *qibla* while relieving himself. The Prophet ﷺ forbade facing the direction of the *qibla* when relieving oneself, but Ibn ʿUmar saw the Prophet relieving himself while facing the direction of Jerusalem atop a flat surface. It is possible that this prohibition is qualified, because the Prophet ﷺ was at that time behind a covering [that shielded him from others], and although the prohibition is absolute [in its wording], it applies to the one who is out in the open and uncovered, or it could be that the Prophet ﷺ is excluded and exempt from this ruling, which would be proof that he ﷺ is not included in the generality (*ʿumūm*) if the expression is general and inclusive of him. But this is not suitable for abrogating the unlawfulness of facing the direction of prayer [while answering the call of nature], because his act was done privately and discreetly and was therefore not done to explicate a ruling. According to those who stipulate mass-transmission, if something is meant to serve as an explication and the issue is one in which the creation worship [Allah] through knowledge of it, it must be public; and if the creation do not worship [Allah] save through speculation and practice of it, it must be made clear to one or two people of probity.

The third example pertains to the prohibition of uncovering nakedness. The Prophet ﷺ forbade uncovering one's nakedness yet he uncovered his thigh in the presence of Abū Bakr and ʿUmar, after which ʿUthmān ؓ entered and covered him. They were surprised with his action, whereupon he said: "Should I not feel shy before the one in whose presence the angels of heaven feel shy?"[126]

This does not lift the prohibition since it is possible that the Prophet ﷺ was not included in it, or he might have uncovered it due to a unique circumstance (*ʿāriḍ*) or legally countenanced excuse (*ʿudhr*), since this narration merely recounts a state at that moment. It is also conceivable that the word "thigh" was used to describe the area proximate to it and not the thigh itself, or it could have been uniquely permissible for him, or it could have communicated the abrogation of the unlawfulness of uncovering nakedness. Since these possibilities contradict one another, the unlawfulness [of uncovering nakedness] cannot be lifted from others through surmise (*wahm*).

7. The Prophet's tacit approvals ﷺ (*taqrīr*). The Prophet's tacit approval of one of his followers doing something against the generality [of a text], and his subsequent silence, carries with them the possibility that the general ruling is abrogated, or abrogated specifically for that person, or that a particular quality or state or time in which the person finds himself is specified (and the one who shares with him in these meanings shares with him in this). If that ruling was established for all times and under all circumstances then the Prophet's tacit approval must necessarily abrogate, either in general or for himself in particular. What is certain is that it is for him in

particular; however, if that was the case it would be obligatory for the Prophet ﷺ to explain to his *Umma* his uniqueness in that regard after having informed them that his judgment concerning one person is like his judgment concerning all. If taken in this sense it proves absolute abrogation.

Because the Prophet ﷺ approved of his Companions not paying Zakat on horses—despite their abundance—it shows that Zakat is not owed on horses, since omitting an obligation is considered wrong and must be censured. If it is retorted that perhaps the Companions paid Zakat on horses but it has not been transmitted to us, or that perhaps they did not own free-grazing horses, we say in response: Custom dictates that it is impossible that there would be no record of them paying Zakat on horses during their entire lifetime when free-grazing horses were plentiful and easily acquired. Furthermore, it is obligatory to explain about something that is likely to occur, so if it was obligatory to pay Zakat on horses the Prophet ﷺ would have explained [this].

These, then, are seven qualifiers. Beyond them are three that are thought to be qualifiers even though they are not, and we shall arrange them in this series of qualifiers.

8. The customs of those who are addressed in the law (*ʿādat al-mukhāṭabīn*). If the Prophet ﷺ says, for example, to a group among his *Umma* "I have made unlawful for you food and drink," and in their custom food is limited to certain types, this prohibition is not restricted to what is considered food in their customs; rather, it also includes fish and fowl and other foodstuffs that are not customarily eaten in their lands. That is because

the proof is contained in the Prophet's words—which here are general—and are not based upon the customs of people in their dealings, so the prohibition also includes drinking urine, eating dirt, and swallowing pebbles and date-stones. That is different from the word "beast" (*dābba*), which according to the convention of the masters of Arabic is used for four-legged animals in particular and qualifies the term. Eating date-stones and pebbles is called "eating" through convention, even though it is not typically done; therefore, there is a distinction between an action being unconventional and a conventional use for a word. In sum, a people's customs affect the identification of what they mean in the words they use, so when a person is sitting around a table-spread and requests water, it is understood that he requests cool, fresh water. This, however, does not alter the address of the Lawgiver toward them.

9. The legal position of a Companion (*madhhab al-ṣaḥābī*). If the legal position of a Companion opposes the generality of a text, that position is seen as a qualifier according to those who hold that a Companion's position is a proof that must be followed. But we have already refuted this view. Likewise we have refuted the position that a narrator's qualification can lift the generality of text (posited by those who believe that the position of a narrator takes precedence if it contradicts his narration)—we have refuted this view as well. Rather, the proof is found in the hadith, and it is possible that those who opposed a hadith or interpreted it or qualified it did so according to the dictates of *ijtihād* and

> investigation that we deem unsatisfactory—so we are not to leave a proof-text for something that is not a proof-text. Of course, if an expression is ripe with multiple possible meanings and the narrator takes one of those possibilities and it is likely that he received it from a revealed text (*ʿan tawqīf*), it is not obligatory to follow him so long as he doesn't say "I have come to know this from a revealed text," as evidenced by the fact that if the narration were transmitted from two different narrators and each gave it a different interpretation, it would not be possible for us to follow both of them simultaneously.
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> 10. The inoperativeness of a general text due to a specific reason (*khurūj al-ʿām ʿalā sabab khāṣ*). According a group of scholars, the inoperativeness of a general text due to a specific reason is considered a proof, but this, according to us, is unsatisfactory, as we have detailed earlier. . .

The upshot is that no one who divides innovation into good innovation and bad innovation—as some of the Companions ﵃ did with sound and explicit proofs—believes in innovating a new foundation (*aṣl jadīd*), as there is not a single Muslim who believes that new foundations should be formulated or new rites of worship be introduced into the religion. Those who uphold the distinction between good innovation and bad innovation judge actions based upon the firm foundations of the Book and the authentic Sunna. Therefore, if one side argues that the hadith "every innovation is misguidance" is general and unqualified, it means innovations in a semantic sense and not innovations in a legal sense. It is, therefore, considered a good innovation according to those who divide innovations into good innovations and bad innovations, and according to those who divide it into five categories, such as al-ʿIzz b. ʿAbd al-Salām (may Allah have mercy upon him) and others.

For this reason, and regardless of the names and technical terms used and indications of those terms, the one who maintains that innovation is two categories, good innovation and bad innovation, believes that congregating to commemorate the birth of the Prophet ﷺ is nothing more than a good innovation, provided that it doesn't exceed permissible acts. And the one who maintains that all innovations are bad believes that commemorating his birth ﷺ is included among the acts governed by the principle of *maṣāliḥ mursala* (acts done for the consideration of public interest), provided that it doesn't go beyond permissible acts and provided that it is in the benefit of Islam and the Muslims. Neither of these two viewpoints contradicts the revelatory foundation for the meaning of innovation, nor do they allow for inventing a new form of worship or new law. Rather, both positions embody an implementation and following of the law, as no Muslim possessed of intellect would dare claim that it is legally *required* to celebrate the Prophet's birth ﷺ in a specific form and manner unsupported by a sound revealed text. Anyone who utters such a claim is to be rejected, as the Prophet ﷺ taught us.

In addition, it is clear that there is a difference of opinion among the imams concerning the legal definition of blameworthy innovation. The general and agreed upon definition of innovation maintained by all parties is that it is every new matter ascribed to the religion and that is unquestionably not a part of it. Beyond that, the matter is to be investigated: if the new matter in question agrees with an explicit revealed text or contradicts it, then the ruling on it will be according to what is found in the explicit text, and if the new matter is one about which the lawgiver was silent, then so long as it does not contradict an explicit text it will not be considered an innovation as per the law—even if it is considered an innovation linguistically speaking. This being the case, to include this type of innovation in the Prophet's statement ﷺ "Whoever innovates in this affair of ours what is not from it, is rejected," and to say regarding it "Every innovation is misguidance" is a misapplication and arrogation [of the law] from Allah and His Messenger.

As for when a novel matter is ascribed to the religion in a speculative sense and not unequivocally, then that is a wide door in which enters the disagreements of the scholars and the plethora of independent legal judgments [*ijtihādāt*]. This being the case, the brazen and well-known condemnations of some against the Muslims, and accusations of blameworthy innovation, are unfounded and incorrect. We mentioned earlier the foundations of this issue and the disagreements concerning it, and it is because of these disagreements that the people of knowledge were hesitant to level accusations of blameworthy innovation against every person who adopts an innovation; and though technically it might be correct, to do so would lead to charging the vast majority of the *Umma* with innovation (since infallibility is reserved for the Prophets, upon them be peace), and thus the *Umma* would be a nation of blameworthy innovation and all of its members would be guilty of innovation—all but a small group, from the Prophets and those who come after them among the sincere saints—but this contradicts the clear-cut texts that describe this nation with goodness and other praiseworthy qualities. So applying the term "innovator" to one's opponent in an issue that is not unequivocally alien to the religion is, in itself, an exaggeration and extremism—rather it is itself an innovation!

Of course, every blameworthy innovation is misguidance, and every misguidance is in the Hellfire, and yes, "whoever innovates in this affair of ours what is not from it, it is rejected"—the Messenger of Allah ﷺ has spoken truthfully; nevertheless, the application of these texts to something that is not ascribed to the religion in clear terms is a matter of scholarly judgment [*ijtihādī*], and is not textual—that is to say, there is no Quranic verse or rigorously authenticated hadith that delineates the qualities of an innovator and details the conditions and guidelines for charging someone as a "person of blameworthy innovation" [*ṣāḥib bidʿa*]. The excessive use of evil descriptors for Muslims is one of the signs of the times. Allah's help is sought!

Furthermore, the law has informed us of the necessity of refuting the person of innovation—with the words of the Prophet ﷺ, "Whoever innovates in this affair of ours what is not from it, it is rejected"—yet the law, whether via the Quran or via the authentic Sunna, has not explained to us how exactly we should deal with such a person of innovation (or one confused with innovation), except for the general import of the Prophet's words ﷺ, as found in *Ṣaḥīḥ Muslim*, "The Prophet ﷺ said, 'The religion is sincere counsel.' They [the Companions] asked, 'To whom, O Messenger of Allah?' He replied, 'To Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk.'" The reason being that the person who is guilty of innovation is either holding an innovation that is disbelief expelling him from the religion, such as the innovation of the anthropomorphists and those who give Allah a resemblance to contingent beings, or the innovation of the extreme Rāfiḍīs who deified our master ʿAlī—or it is an innovation that is not disbelief, in which case the person remains within the fold of Islam with all of its constituent rights and duties. If the innovation in question is not disbelief, then the words of our master the Messenger of Allah ﷺ are more worthy of being followed than the words of this or that personality, no matter who he may be. What remains is to argue with the person of innovation in a way that is best, and to counsel him in the fullest sense of the word, and to change the evil in accordance with one's ability, and warn against the innovation and attempt to mitigate its harmful effects. One should also pray for the guidance of a Muslim innovator and advise him with sincerity and safeguard his rights that the Messenger of Allah ﷺ acknowledged for him, as were mentioned in the hadith in *Ṣaḥīḥ Muslim* on the authority of Abū Hurayra ؓ who reported that the Messenger of Allah ﷺ said, "Do not envy one another, do not inflate prices by overbidding against one another, do not despise one another, do not forsake one another, do not seek to overbid one another in a commercial transaction—and be, O servants of Allah, brethren. A Muslim is a brother to his fellow Muslim: he does not oppress him or forsake him or despise him. Godfearingness is right here [and the Prophet ﷺ pointed to his chest three times]. It is enough evil for a Muslim to hold his brother Muslim in contempt. Everything of a Muslim is inviolable: his blood, his wealth, and his honor."

It is not allowed to forsake and abandon a Muslim because of his innovation. Rather what one must do is offer him sincere advise and never desist from trying to prevent the harms that result from the innovation, while also seeing that one preserves the rights that Muslims have over each other. This is because "abandonment" [*hajr*] is an innovation that stems from idolatry, as Allah Most High mentions in Sūra Maryam (verse 46), where He speaks about our master Ibrāhīm's father (or paternal uncle) who said in the course of his argumentation with Ibrāhīm: "*Dare you reject my gods, Ibrāhīm? If you do not desist, I will surely stone you, so abandon me for a long while!*" And Imam Muslim recorded in his collection on the authority of Abū Ayyūb al-Anṣārī, who reported that the Messenger of Allah ﷺ said: "It is not permitted for a Muslim to abandon his brother for more than three days, wherein they encounter one another and he turns away from him. The better of the two is the one who initiates the greetings of peace!"

It is not necessary that one love the innovation, nor for that matter is it necessary to love the innovator with a heartfelt and obligatory love. Instead what is sought in the Shariah is that his rights are not forfeited—rights which have been afforded him in the Quran and authentic Sunna—and that the revealed texts supporting these rights are not abrogated or hindered because of the statement of this or that person. This is because the statement "There is no god but Allah" is an impregnable fortress and protective barrier that cannot be severed. Its sanctity is paramount. Imam Muslim recorded in his collection on the authority of Abū Mālik, on the authority of his father, who said: "I heard the Messenger of Allah ﷺ say: 'Whosoever proclaims that there is no god but Allah and rejects what is worshipped besides Allah, then his wealth and his blood are inviolable, and his reckoning is with Allah.'"

In another hadith, narrated by Ibn Mājah, al-Ḥākim (in his *al-Mustadrak*, which he declared rigorously authenticated), and al-Bayhaqī in *Shuʿab al-Īmān* (with a rigorously authenticated chain) on the authority of Ḥudhayfa b. al-Yaman ﵁, the Messenger of Allah ﷺ said: "Islam shall fade as an old garment fades, until nothing is known about fasting or prayer, or pilgrimage or Zakat. The Book of Allah (the Exalted and Sublime) shall be made to ascend in a single night, and not a single verse of it shall remain upon the earth. Groups of people shall remain, and among them the elderly and infirm shall say: 'We found our fathers saying this phrase "There is no god but Allah," so we say it, too.'" [One of Ḥudhayfa's relatives who heard this report said:] "How will the phrase 'There is no god but Allah' suffice them when they shall know not any prayer or fasting, or any pilgrimage or Zakat?" Ḥudhayfa turned away from him, but his relative repeated the question, and each time he repeated it Ḥudhayfa would turn away, until, after he was asked the third time, he replied: "O relative! It [the phrase 'There is no god but Allah'] shall save them from the Hellfire!"

So if you realize that "There is no god but Allah" is a sturdy pillar and that its right is tremendous, you will understand and comprehend the command of our master the Messenger of Allah ﷺ, as was narrated by Muslim on the authority of Jābir who said: "I heard the Prophet ﷺ say: 'The Muslim is the one from whose tongue and hand other Muslims are safe.'" Most of the wordings of this hadith mention only Islam as a condition, not Īmān, so be aware of this fact, and do not let Satan delude you and cause you to plunge yourself in the scale of reckless accusations against the *Umma* and the ferreting out of mistakes and slips and misunderstandings, thereby giving them life and believing them and adorning them for others so you can consume the flesh of your brother or insult him or malign him or hold him in contempt or allow yourself to harm him in such a manner that you earn Allah's anger and chastisement—Allah's refuge is sought!

THE THIRD ARGUMENT
THE HADITH:

> *"He who introduces a good sunna within Islam that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad sunna in Islam that is practiced shall have its sin and the sin of whoever practices it, without that decreasing their sin in the slightest."*[127]

Those who object to the *Mawlid* also use as their proof the hadith recorded by Muslim in his *Ṣaḥīḥ* collection on the authority of Jarīr b. ʿAbdullāh, who said: "A group of nomadic Arabs dressed in woolen garments came to the Messenger of Allah ﷺ. Seeing their pitiful state and dire need, the Prophet urged the people to give charity, but they were reluctant to give to him until signs of anger could be seen on his face. Then a man from the Anṣār came forward with a purse full of silver, followed by another man, and then others who followed suit until signs of happiness could be seen on the Prophet's face. The Prophet then said: 'He who introduces a good *sunna* within Islam that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad *sunna* in Islam that is practiced shall have its sin and the sin of whoever practices it, without that decreasing their sin in the slightest.'"[128]

Those who use this hadith to argue against the *Mawlid* say that the phrase "He who introduces a good *sunna* within Islam" refers to someone who revives a dead *sunna*, and that the phrase "he who introduces a bad *sunna* in Islam" refers to one who invents a bad innovation. What should be noted initially, however, is how the meaning of *sunna* in the first phrase of the hadith is interpreted as a dead prophetic *sunna* (*sunna mayyita*), while the meaning of *sunna* in the second phrase is interpreted as an innovated and evil practice. This manner of interpreting the two phrases is a double standard. To correctly understand this hadith we must first examine the linguistic meaning of the verb *sanna* [from which the word *sunna* comes in the hadith] according to its prophetic application, for when this is known all else is irellevant.

Ibn Manẓūr said in *Lisān al-ʿArab*, under the entry of the letter *sīn*:

> [The phrases] "*Sanantuhā sannan*" and "*Asnantuhā*" mean: "I inaugurated it" or "I

> made it a practice for you, so follow it." And it states in the hadith: "He who introduces a good *sunna* shall have its reward and the reward of whoever practices it, and he who introduces a bad *sunna*. . ." By this he meant "enacted it so that other follow him in it." So when one introduces an act that others follow after him, it is said that he inaugurated it (*sannahu*). Nuṣayb said:
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> *It is as if I introduced love to the first lover*
> *For I was in love alone in their midst*

As such, the verb *sanna* mentioned in the hadith means to introduce or inaugurate a practice without precedent, or, as Ibn Manẓūr said, it is to introduce "an act that others follow after him." This is the linguistic meaning of the word. As for the Prophet's ﷺ usage of the verb *sanna* in the authentic Sunna, we have the hadith recorded by al-Bukhārī in his *Ṣaḥīḥ* collection, on the authority of ʿAbdullāh رضي الله عنه who reported that the Messenger of Allah ﷺ said: "No one is wrongfully killed except that the first son of Ādam bears a portion of the guilt, since it was he who introduced (*sanna*) the act of murder."[129] Here we see that the Prophet ﷺ used the verb *sanna* to explain that the first son of Ādam introduced the act of murder—that is, he initiated it and introduced it without precedent. Imam al-Bukhārī recorded this hadith under the chapter heading: "Chapter: The Sin of the One Who Invites Others to Misguidance or Introduces a Bad *Sunna*."

Al-Bayhaqī recorded with a chain whose narrators are all *thiqa* and *ṣadūq*, on the authority of ʿAbd al-Raḥmān b. Abī Laylā, on the authority of Muʿādh, who said: "They (the Companions) would occasionally arrive late for the prayer after the Prophet ﷺ had prayed a bit, so those in the prayer would signal with their fingers—either with one finger or two fingers—to those arriving late to show how much of the prayer was done. On one occasion I arrived and the Prophet was already in prayer, so I entered the prayer and said to myself: 'I will follow the Prophet's movements in prayer at whatever stage he is in, and then I will make up the rest.' So after the Prophet ﷺ completed his prayer I made up what remained of mine. Afterwards, the Messenger of Allah ﷺ said: 'Muʿādh has inaugurated this practice for you (*sanna lakum*), so do it.'"[130]

There is some controversy over the chain of transmission for this hadith, since ʿAbd al-Raḥmān b. Abī Laylā never met Muʿādh. The [relevant] upshot of this hadith, however—assuming it is authentic—is that the Prophet ﷺ used the verb *sanna* to describe Muʿādh's act that was without precedent and that was not established by a revealed text, until the Prophet ﷺ assented to his action, thus becoming one of the many *sunna* acts established through the Prophet's tacit approval.

It is recorded in Ibn Ḥibbān's *Ṣaḥīḥ* collection, Aḥmad's *Musnad*, and ʿAbd al-Razzāq's *Muṣannaf*, with a rigorously authentic chain whose narrators are found in al-Bukhārī's collection, on the authority of Maʿmar, on the authority of al-Zuhrī, on the authority of ʿAmr b. Abī Sufyān al-Thaqafī, on the authority of Abū Hurayra ؓ who said: "The Messenger of Allah ﷺ dispatched a platoon of fighters to conduct a reconnaissance mission on his behalf, and placed them under the command of ʿĀṣim b. Thābit, who was the grandfather of ʿĀṣim b. ʿUmar. They set out until they reached an area between

ʿUsfān and Mecca and disembarked. Word of their presence soon reached a branch of the tribe of Hudhayl called Banū Liḥyān, who pursued them with nearly one hundred archers until they finally discovered their tracks and caught up with them. Sensing their compromised position, ʿĀṣim b. Thābit and his men sought refuge in a barren, elevated point, but the folk eventually surrounded them and called out: 'We offer our sure guarantee of protection, that we shall not kill a single man among you if you surrender yourselves to us!' ʿĀṣim replied: 'As for me, I shall not place myself under the guarantee of a disbeliever! O Allah! Inform Your Messenger about out predicament!' And so fighting between the archers of Banū Liḥyān and ʿĀṣim's platoon ensued, until they eventually killed ʿĀṣim b. Thābit—which took seven men to accomplish—and the surviving fighters were Khubayb b. ʿAdī, Zayd b. Dathina, and another man, all of whom were given a guarantee of protection provided they surrendered.

"The remaining three disembarked and surrendered, and when the men of Banū Liḥyān apprehended them, they unfastened the bow strings from their bows and tied the men up. The third fighter in ʿĀṣim's platoon, who was with Khubayb and Zayd, cried out: 'This is the first violation of the covenant of safety!' and refused to go any further, so the men of Banū Liḥyān dragged him, but he still refused to move. Pointing at the slain fighters, the man said to me (the narrator): 'These men are an example worthy of emulation,' so Banū Liḥyān's men smote his neck and continued on their journey with Khubayb b. ʿAdī and Zayd b. Dathina in tow, until they finally sold them in Mecca.

"Khubayb was purchased by the tribe of al-Ḥārith b. ʿĀmir b. Nawfal, whom Khubayb [had] killed at the Battle of Badr. Khubayb remained as a prisoner with them until they colluded to murder him. Khubayb sought to borrow a razor from one of the daughters of al-Ḥārith in order to shave his pubic hairs, and she loaned it to him. She said: 'I lost track of a young son of mine who had come to him (Khubayb). He placed my son on his thigh, and when I saw him I was so terrified that Khubayb noticed it from my face. Sitting there with the razor in his hand, he asked: 'Are you afraid that I'm going to kill him? Allah willing, I would never do that.' The girl used to say: 'I never saw a finer prisoner than Khubayb. I once saw him eating from a bunch of grapes while bound in iron chains, even though there were no fruits in Mecca at the time; it was naught but Allah's provision to him!'

"When they finally took Khubayb out of the Sacred Precinct in order to kill him, he said: 'Give me leave to offer two units of prayer.' He offered two units of prayer, and after he finished he said: 'Were it not that you would think that I am terrified of death, I would have lengthened my prayer.' And so, Khubayb was the first person to inaugurate the practice of praying two units of prayer before being killed. As he was about to be killed, Khubayb said: 'O Allah! Diminish their ranks!' and then he recited the following couplet:

I care not as long as I am killed as a Muslim
And on what flank of mine I die for Allah
And such is for His Entity (Dhāt)
And if He wills, He shall bless even the joints of a torn trunk!

"After this, ʿUqba b. al-Ḥārith rose up and killed him. Later, Quraysh dispatched a group to find ʿĀṣim's body and bring something of his body (i.e., his head) so they could recognize him, since he had killed one of their chiefs [during the Battle of Badr], but when they reached him, a swarm of wasps resembling a shady cloud hovered over ʿĀṣim's body, protecting him from their contingent, and thus they were unable to cut off anything from him."[131]

The upshot of this narration is the Companions' understanding and use of the verb *sanna* to express how Khubayb introduced the practice of praying two units of prayer before being killed—an act that was without precedent and without an established revealed text in support of it.

All of these examples demonstrate how the Prophet ﷺ and his Companions understood and employed the verb *sanna*, which perfectly corresponded to its linguistic meaning, which means to introduce or initiate a new thing without precedent. Another hadith that sheds greater light on this meaning is found in the *Musnad* of Imam Aḥmad with a good chain on the authority of Wahb b. Jarīr. He said: "Hishām b. Ḥassān narrated to us on the authority of Muḥammad, on the authority of Abū ʿUbayda b. Ḥudhayfa, on the authority of Ḥudhayfa, who said: 'There was a man during the time of the Prophet ﷺ who had begged for charity but the people withheld from giving him charity until finally a man gave him money and the rest of the people followed suit. Upon this, the Prophet ﷺ said: "He who introduces a good practice that others emulate him in shall have its reward and the reward of whoever follows him, without that decreasing their reward in the slightest; and he who introduces and evil practice that others emulate him in shall bear the burden of its sin and the sin of whoever follows him, without that decreasing their burden of sin in the slightest."[132]

A good *sunna* is, therefore, a good practice that is subsumed under what is generally deemed good in the Sacred Law, and a bad *sunna* is an evil practice that is subsumed under what is generally deemed odious in the Sacred Law. The meaning of all this is clear: it is not true that every novel practice should be deemed an innovation of misguidance; rather, there are some new practices that are either judged as good or judged as misguided, all depending on the guidelines and indications of the revealed texts—as is the position of a large body of imams.

There are some people who, relying on various alternate wordings of this hadith, attempted to interpret the phrase "He who introduces a good *sunna*" as "He who revives a dead *sunna*," but that is highly questionable for a number of reasons.

First of all, this is a departure from the literal meaning of the hadith and an interpretation (*ta'wīl*) founded on nothing more than an arbitrary opinion held by the interlocutor. For how is it possible in the Arabic language and the intellect for the phrase "He who introduces a good *sunna*" to mean "He who revives a dead *sunna*"? Admittedly, it is possible that the hadith includes within its meanings the revival of neglected *sunna*s, but as for it being restricted to that meaning alone, we say no; that does not hold water, and Allah knows best. This interpretation of the hadith is refuted by the Prophet's statement ﷺ in *Ṣaḥīḥ Muslim* and the *Musnad* of Imam Aḥmad reported with an authentic chain, on the authority of Jarīr b. ʿAbdullāh, who said: "The Messenger of Allah ﷺ said: 'No servant introduces (*sanna*) a righteous *sunna* that is practiced after him save that he shall have the reward of whoever practices it without that decreasing their reward in the slightest; and no servant introduces (*sanna*) an evil *sunna* that is practiced after him save that he shall have the sin of whoever practices it with that decreasing their sin in the slightest.'"[133]

This narration is rigorously authentic and explicitly clear and shows us that the *sunna* mentioned in the hadith is a *sunna* enacted and introduced by the servant, and not a dead prophetic *sunna* that he attempts to bring back to life.

Secondly, were we to interpret the hadith "He who introduces a good *sunna*" as "He who revives a dead *sunna* among my *sunna*s that people have caused to die out," the word "good" would then be superfluous, a tautology, as every *sunna* of the Prophet ﷺ is good, and the Prophet knows this better than anyone else, for he has come to us with the clarion proof and does not speak of his own whims—may the prayers and salutations of Allah be upon him and his family! Allah forbid that there be any bad *sunna*s with the Prophet ﷺ! The Prophet, whom Allah has granted comprehensive yet succinct speech and decisive words, is free of superfluous and muddled speech!

Thirdly, were we to interpret the hadith "He who introduces a good *sunna*" as "He who revives a dead *sunna*," we would, by the same analogy, be forced to interpret the second part of the hadith "and he who introduces a bad *sunna*" as "and he who revives a bad *sunna*," but that is patently false and does not stand up to scrutiny. In order for this arbitrary opinion to hold any weight at all, the one who grasps at straws in interpreting this hadith must provide a different interpretation for the word *sunna* both times it appears, but that too is patently false. May Allah help us!

We mentioned earlier that the hadith "He who introduces a good *sunna*" does not refer to one who innovates a new *sunna* that resembles the Shariah, yet by the same token, its meaning is not limited to one who revives a *sunna* that the people have allowed to die out, for the general import of the expression (in addition to the other narrations that share the same meaning) indicates performing good works in an absolute sense, so long as those works are subsumed under what is deemed good in the Sacred Law. Imam Aḥmad recorded a hadith in his *Musnad* that has a degree of weakness, although the *marfūᶜ* version of it has authentic corroborating narrations, on the authority of Anas b. Mālik ؓ who said: "When ᶜAbdullāh b. Rawāḥa would meet one of his companions he would say to him: 'Come, let us believe in our Lord for an hour.' So one day he said this to someone, but the person became angry and complained to the Prophet ﷺ: 'O Messenger of Allah! Do you not see how Ibn Rawāḥa is averse to your faith and calls instead to faith for an hour?' The Prophet ﷺ replied: 'May Allah have mercy upon Ibn Rawāḥa; he loves the gatherings that the angels boast of!'"[134] This is from the works of righteousness, and the one who guides to goodness is like the one who performs it, as has been authentically reported from the Prophet ﷺ in another hadith. This is why al-Ḥāfiẓ Ibn Ḥajar stated in *Fatḥ al-Bārī*, in the section on the virtues of the Quran:

> When a fair-minded person contemplates what Abū Bakr did (i.e., compiling the Quran into a text), he will assert that it is to be counted among his many merits and great virtues, for it is established that the Prophet ﷺ said: "He who introduces a good *sunna* shall have its reward and the reward of whoever practices it. . ." For no one has compiled the Quran into book form after him save that he (i.e., Abū Bakr) shall have its reward on the Day of Resurrection.[33]

This is despite the fact that the compilation of the Quran was not a *sunna* enacted by the Prophet ﷺ which the people later let die out, only to be revived by Abū Bakr. The hadith of Jarīr, "He who introduces a good *sunna* . . . ," the hadith of Abū Hurayra, "He who invites unto goodness . . . ," and the hadith of Ibn Masʿūd, "He who guides others to goodness . . ." are all rigorously authentic hadith reports that convey a single meaning, and Allah knows best. All of this proves that the hadith "He who introduces a good *sunna*" is not limited to one who revives a dead *sunna*, and Allah knows best.

To conclude this point, it should be noted that the scholars unanimously condemn novel acts that are not subsumed under what is deemed good in the Sacred Law, regardless of the names and technical terms used, just as they praise newly inaugurated practices that are subsumed under what is deemed good in the Sacred Law, regardless of the names and technical terms used. In and of itself, the textual implications and applications of the term innovation (*bidʿa*) have undergone a number of changes since the time of the early generations; however, that is not the subject at hand and can be researched in the works where it is to be found.

THE FOURTH ARGUMENT

The Mawlid was never commemorated by the Prophet ﷺ or the first three generations

Those who forbid the act of commemorating and rejoicing at the Prophet's birth ﷺ argue that it was not done by either the Prophet ﷺ or the first three generations among the forebears (*Salaf*). To be sure, expressing joy for the Prophet's birth it is both sound and established. However, deducing the unlawfulness of celebrating the *Mawlid* from the fact that the Salaf[34] never commemorated it—assuming this is true—does not constitute a suitable proof in the Sacred Law, because the religion is based upon what Allah and His Messenger ﷺ say, not what the Salaf or later generations did or said. We do not worship Allah through the statement or action of any person, no matter who he is; rather, we worship Allah through what is articulated in the authentic and substantiated words of the Prophet ﷺ, and what is established from him ﷺ is that he would commemorate his birth by recounting it and fasting on its day (Monday) to express his happiness and gratitude, and the believers from the early and latter generations also expressed their delight with his birth ﷺ. No intelligent person can doubt this. Each person has his own particular way of displaying and expressing that delight, and because it is not expressly an act of worship that is sought after in and of itself, so long as it is confined to permissible acts there is no harm in it. Of course, it is true that rejoicing in the Prophet ﷺ and his birth constitutes worship, but the exact manner of expressing that is to follow priorities, so if it is ascertained that a revealed text restricts this expression of delight to a particular modality, then "*It is not for a believing man* *or woman, when Allah and His Messenger decide on a matter, that they should have any choice in the matter. And whosoever disobeys Allah and His Messenger has strayed into manifest error.*"[135] But if there is no explicit revealed text that speaks on this, then expressing joy is permissible and encompassed in what Allah and His Messenger ﷺ have permitted. Allah knows best.

Those who prohibit the Mawlid on the basis that the Salaf never celebrated it seek to argue their case through mere tark, or "not doing something," but this is seeking to prove something from a negative and is tantamount to inventing a calumny against the Sacred Law, and is an innovation in its own right. Those who argue this point say: "The Prophet ﷺ didn't do it and neither did the Salaf, therefore it is an innovation, a sin, and an unlawful act." Our teacher and the hadith scholar of world renown, the encyclopedic and erudite ʿAbdullāh b. al-Ṣiddīq al-Ghumārī (may Allah have mercy upon him and be pleased with him), said in his valuable epistle *Ḥusn al-tafahhum wa al-dark li masʾalat al-tark* (Sound Understanding and Comprehension of the Issue of "Not Doing Something"):

> What we mean by *tark*, and which we seek to explain in our treatise here, is for the Prophet ﷺ to leave off and not perform something, or for the righteous forebears to leave something off, without there appearing any hadith or report that forbids it and necessitates its prohibition or offensiveness outright.
>
> This issue of *tark* has been frequently used by a large number of moderns to prove that certain things are unlawful or objectionable, and certain narrow-minded extremists have been excessive

in using it as a proof. I have seen Ibn Taymiyya use it as a proof and rely upon it in several issues, some of which I will discuss, by Allah's aid.

If the Prophet ﷺ left off an action there are several possibilities besides unlawfulness:

1. His "not doing something" could be out of custom or habit: Grilled lizard meat (*ḍabb*) was offered to the Prophet ﷺ and he stretched his noble hand to partake of it, but when it was said that it is lizard meat, he withdrew his hand. When asked if it is unlawful, the Prophet ﷺ said: "No, but is not from the food of my people and thus I find it distasteful. . ."[136] This hadith is found in the two rigorously authentic collections (al-Bukhārī and Muslim) and proves two points: [one] that if the Prophet ﷺ leaves off an action—even if he was on the verge of doing it—it does not prove that the action is unlawful, and [two] that [him] finding something distasteful does not prove that it is unlawful.

2. His "not doing something" could be out of forgetfulness. The Prophet ﷺ inadvertently omitted something during the prescribed prayer, and when asked if anything had changed in the structure of the prayer, he replied: "I am but a human being; I forget just as you forget, so if I forget something, remind me [of it]."[137]

3. His "not doing something" could be for fear lest an obligation be imposed on his *Umma*, such as his leaving the *tarāwīḥ* prayer when the Companions assembled to pray it with him.

4. His "not doing something" could be because he didn't give it any thought, such as him not

thinking to have a seat to stand upon during the [Friday] sermon; but when the idea was presented to him that a pulpit should be constructed for him to stand upon, he agreed with the idea and approved of it because it caused his voice to travel further. Similarly, the Companions suggested to him that they construct a clay mound for him to sit upon so that out of town travelers and delegates may recognize him, to which he agreed, having not given the matter any thought beforehand.

5. His "not doing something" could be because it was included in the general meaning of a verse or hadith, such as him not praying the Forenoon Prayer (*ḍuḥā*) and many other recommended acts since they are comprised in the verse "*And do good, that perhaps you may be successful.*"[138] (al-Ḥajj: 77) There are several examples of this.

6. His "not doing something" could be for fear lest it adversely affect the hearts of some of his Companions. The Messenger of Allah ﷺ said to ʿĀʾisha: "Were it not for your people's recent break with disbelief, I would have razed the House (the Kaʿba) and rebuilt it upon the foundation of Ibrāhīm ؑ, for Quraysh fell short in rebuilding it."[139] This hadith is found in the two rigorously authentic collections [of al-Bukhārī and Muslim]. Here we see that the Prophet, to safeguard the hearts of his Meccan Companions who were new to Islam ﷺ, left off the razing of the House's foundation and its rebuilding.

7. There are other possible reasons why the Prophet ﷺ might have left something off; these details can be learned by perusing the books about the Sunna. There is not a single hadith or report explicitly stating that when the Prophet ﷺ leaves something off it is considered unlawful or offensive.

   I detailed in my work *al-Radd al-muḥkam al-matīn* that the mere act of "not doing something" does not prove a thing's unlawfulness. Here is the exact quote of what I said there: "'Not doing something' does not constitute a legal proof when it stands alone and is unaccompanied by a revealed text proving the forbiddance of that which is not done. The most it implies is that it is allowed to leave that thing. Otherwise, the mere act of leaving something off cannot prove that it is forbidden, as that can only be ascertained through a separate proof demonstrating it.

   "Furthermore, I happened upon a statement from Imam Abū Saʿīd b. Lubb, who mentioned this same principle. Responding to those who deemed it offensive to offer supplications (*duʿāʾ*) after the prescribed prayers, he said: 'For the one who disapproves of offering supplications after the prescribed prayers, the most he can rely on for his position is the argument that this specific act was not done by the Salaf. Assuming that this attribution to the Salaf is correct, the mere non-performance of an act does not establish a ruling for what is 'not done,' save that it is permitted to leave it without burden of sin; it does not prove that the act in question is unlawful or offensive, especially when it concerns something that has a general basis that is affirmed in the law, such as supplication.'

"Ibn Ḥazm mentioned in his *al-Muḥallā* (2:254), after citing the Mālikī and Ḥanafī position that it is offensive to offer two units of prayer before Maghrib and quoting their argument from the words of Ibrāhīm al-Nakhaʿī that 'Abū Bakr, ʿUmar, and ʿUthmān never prayed it': 'Even if this were authentic it would not constitute a proof, because there is nothing to indicate that they, may Allah be pleased with them, forbade it.' Ibn Ḥazm also said: 'They mentioned that Ibn ʿUmar said: "I have not seen anyone pray it" . . . but this, even if authentic, does not contain a prohibition against praying the two units; and we do not deny leaving supererogatory prayers so long as they are not declared forbidden.' Elsewhere in *al-Muḥallā* (2:271) he said about the two voluntary units of prayer offered after ʿAṣr: 'As for the hadith of ʿAlī, it provides no proof whatsoever because it contains nothing more than him relating that he never saw the Messenger of Allah ﷺ pray it. That is not a statement showing prohibition or offensiveness. For certain, the Messenger of Allah ﷺ never fasted for an entire month outside of Ramaḍān, but that does not necessitate that it is offensive to voluntarily fast for a complete month [outside of Ramaḍān].'"

These are clear and explicit texts showing that "not doing something" does not indicate offensiveness, much less unlawfulness. Some extremists have rejected this principle and denied its existence in the science of legal theory (*uṣūl*), but their rejection betrays a stupefying ignorance and defective intellect. I shall endeavor to explain the proofs for this principle using the following points:

a. There are three things that prove the unlawfulness of something:

   1. A prohibition, such as the verse: "*Do not approach fornication*"[140] (al-Isrāʾ: 32) and: "*Do not consume wealth wrongfully among yourselves.*"[141] (al-Baqara: 187)
   2. A phrase using the word "unlawful," such as the verse: "*unlawful to you are carrion...*"[142] (al-Māʾida: 3)
   3. A condemnation of the action or a divine threat of punishment, such as the hadith: "He who defrauds us is not from us."[143] Simply "not doing something" is not included in these three, and therefore does not indicate unlawfulness.

b. Allah Most High said: "*Whatever the Messenger gives you, take it, and whatever he forbids you from, abstain.*"[144] (al-Ḥashr: 7) Allah did not say: "Whatever he leaves off, abstain from it." Thus, once again, "not doing an act" does not indicate unlawfulness.

c. The Prophet ﷺ said: "Whatever I command you to do you must fulfill as much as you are able, and whatever I forbid you from doing you must abstain from."[145] So how can leaving something off indicate unlawfulness?

d. The scholars of legal theory defined the Sunna as the collection of the Prophet's statements, actions, and tacit approvals. They did not say that his "leaving something off" was a part of the Sunna, as it is not a proof.

e. We mentioned earlier that a legal judgment is Allah's address (*khiṭāb*), and the scholars of legal theory have remarked that judgments are proven either by the Quran, the Sunna, consensus, or analogical deduction—"not doing something" is not included among these because it does not constitute a proof.

f. We mentioned earlier that with "not doing something" there are several possibilities other than unlawfulness. The maxim in the science of legal theory states that when something bears out a variety of possible interpretations it cannot be used to infer a [definitive] proof. We also mentioned that there is no proof that when the Prophet ﷺ would leave something off that it would be considered unlawful. This alone is sufficient to invalidate "not doing something" as a proof.

g. "Not doing something" is the mere absence of an action, and absence (*ʿadam*) is the default state to which action is incidental; this default state proves nothing at all, neither lexically nor legally, and thus cannot necessitate unlawfulness.

[. . .] Concerning those things that the Prophet ﷺ did not do, scholars divide them into two types. The first type pertains to acts left undone precisely because there was nothing in that time that called for them, yet were later established after him because of unforeseen needs. The default ruling on these acts is permissibility. The second type pertains to acts that the Prophet ﷺ intentionally left undone during his time period despite the fact that circumstances would have called for doing them. This latter type necessitates that what was left undone is in fact prohibited, because if the act in question contained a benefit that was countenanced in the Sacred Law, the Prophet ﷺ would have done it, and in this case the Prophet's non-performance of the act indicates that it is impermissible.

As an example of this latter type, Ibn Taymiyya cited the call to prayer for the two Eid prayers, which had been instituted by some of the rulers. He said in his analysis: "Actions of this sort were left by the Prophet ﷺ even though there had existed what some would consider a circumstance requiring it, and which could be used as proof by those who innovated it, namely, that it is analogous to the Friday azan in that it is remembrance of Allah and entails calling creation to the worship of Allah. But since the Messenger ﷺ ordered the azan for Friday and prayed the two Eid prayers without the azan or the call for commencement (*iqāma*), his having left it undone proves that the Sunna is to refrain from issuing it [on the two Eids], and proves that no one has the right to add to it. . ."

Al-Shāṭibī, Ibn Ḥajar al-Haytamī, and others argued along the same lines and conflated this issue with that of "silence during a situation requiring explication" (*al-sukūt fī maqām al-bayān*). It is correct, however, to say that the azan during the two Eid prayers is an innovation and unlegislated practice, but not because the Prophet ﷺ left it, but rather because he explained in the hadith what exactly *is* to be done during the two Eids and he did not mention the azan; his silence, therefore, proves that it is unlegislated. The jurisprudential maxim states "Silence during a situation requiring explication indicates

> the exclusion of everything unmentioned" (*al-sukūt fī maqām al-bayān yufīd al-ḥaṣr*). This is the maxim alluded to in the hadith reports that forbid asking questions as things are being explained. Al-Bazzār reported on the authority of Abū al-Dardā', who said: "The Messenger of Allah ﷺ said: 'That which Allah has made lawful in his Book is lawful, and that which He has made unlawful is unlawful, and that which He was silent about is pardon, so accept Allah's pardon, for Allah forgets nothing.' Then he recited the following verse: '*And your Lord is not forgetful*.'"[146] Al-Bazzār said the chain of this hadith is strong, and it was declared rigorously authentic by al-Ḥākim. Al-Dāraquṭnī reported on the authority of Abū Thaʿlaba al-Khushanī, who related that the Messenger of Allah ﷺ said: "Indeed, Allah has prescribed obligations, so do not neglect them; He has set boundaries, so do not transgress them; He has forbidden certain things, so do not violate them; and He has remained silent about other things out of mercy for you, not forgetfulness, so do not seek after them."[147]
>
> Both of these hadith contain within them a clear allusion to the aforementioned maxim, which is not the same as the issue of "not doing something" that is the subject of our research in this treatise of ours. One, therefore, should not be confused for the other.

So we must make a distinction between "not doing something" and silence, or "not doing something" during a situation requiring explication. When the Prophet ﷺ explains what should be done in a situation and does it himself, no one may add or subtract to that whatsoever, since it is obligatory to emulate the Prophet ﷺ in those things that he has explained to the *Umma*. An example of this is in his saying ﷺ: "Pray as you have seen me praying." Let us consider other examples of this that will add clarity to this point.

Aḥmad recorded in his *Musnad* with a sound chain on the authority of Rawḥ, who said: "ʿAbd al-ʿAzīz b. Abī Rawwād narrated to us from Nāfiʿ, who reported on the authority of Ibn ʿUmar, who said: 'The Messenger of Allah ﷺ used to touch these two Yemeni corners (i.e., the Yemeni corner and the Black Stone) each time he passed by them [in his circumambulation of the Kaʿba], and did not touch the other corners.'"[148]

The "not doing something" that is expressed here dictates that it was an intentional forgoing of an act. That, obviously, is an act in itself and therefore an action-based *sunna* and not simply something left undone. Al-Dāraquṭnī recorded in his *Sunan* with a strong chain, as did Abū ʿAlī al-Ṣawwāf in his *Fawāʾid*, also with a strong chain, on the authority of Ibn ʿUmar, who said: "The Prophet ﷺ never neglected to touch these two corners during each circuit of his circumambulations: the Black Stone and the Yemeni corner. He would touch both and would not touch the other two corners adjacent to the Stone."[149]

Al-Ṭaḥāwī records in his *Sharḥ maʿānī al-āthār* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Nāfiʿ, from Ibn ʿUmar ﵄: "Never did the Messenger of Allah ﷺ pass by these two corners in his circumambulation, the Black [Stone] and the Yemeni [corner], save that he would touch them, and would not touch the other corners."[150]

These hadith prove that the action-based *sunna* of the Prophet ﷺ was to purposely forgo touching the Shāmī and ʿIrāqī corners [of the Kaʿba]. This was a deliberate action on his part. The Prophet ﷺ explained to his Companions all of the details pertaining to what should be done during the circumambulation of the Kaʿba, so his deliberate omission of the Shāmī and ʿIrāqī corners from his touching proves that touching them is not included in the act of circumambulation. This omission, or silence during a situation requiring explication, is not the same as a simple non-performance that does not entail deliberateness. That is because silence during a situation requiring explication dictates that the omission was intentional and deliberate, which is clearly an action, as the Prophet's unqualified and uncalculated leaving something undone does not constitute a *sunna*. This is what caused Ibn ʿAbbās to reject the act of touching the Shāmī and ʿIrāqī corners that some had performed after the passing of the Prophet ﷺ.

Al-Ṭabarānī recorded in *al-Muʿjam al-kabīr* (and it was recorded by others as well) with a rigorously authentic chain on the authority of the Companion ʿĀmir b. Wāthila, who said: "Muʿāwiya performed the Hajj and did not pass by a single corner of the House except that he touched it. Seeing this, Ibn ʿAbbās said: 'The Messenger of Allah ﷺ would only touch the Yemeni corner and the Stone.' Muʿāwiya said: 'There is nothing of the House that should be neglected.'"[151]

We see here that the Prophet's omission of the other two corners was intentional and not the same as a general non-performance of an act, such as him not compiling the Quran into a book form or ordering it to be done, even though Abū Bakr did it afterward.

To understand the distinction between calculated omission and uncalculated non-performance of an act, compare between the Prophet's forgoing the touching of the two corners ﷺ and his declining to eat lizard meat. Imam al-Bukhārī recorded in his *Ṣaḥīḥ* collection, as did al-Nasāʾī in his *Sunan* with a rigorously authentic chain, on the authority of Ibn ʿAbbās who related that Khālid b. al-Walīd told him that he went with the Messenger of Allah ﷺ on a visit to Maymūna b. al-Ḥārith—his maternal aunt—whereupon lizard meat was presented to the Messenger of Allah ﷺ. The Messenger of Allah never ate anything until he knew what it was, so some of the women were told: "Shouldn't you tell the Messenger of Allah ﷺ what the meal is?" When he was informed that it was lizard meat he declined to eat it. Khālid said: "I asked the Messenger of Allah ﷺ: 'Is is unlawful?' He said: 'No, but it is a food not found in the land of my people and thus I find it distasteful.'[152] After he said that, I took what was left and ate it as the Messenger of Allah was looking on."

And in *Ṣaḥīḥ Muslim* on the authority of Ibn ʿUmar: "As the Messenger of Allah ﷺ was standing upon the pulpit, a man asked about eating lizard meat. The Prophet ﷺ said: 'I neither eat it nor forbid it.'"[153]

In the *Mustakhraj* of Ibn ʿAwāna there is a report with a rigorously authentic chain of transmission and *thiqa* narrators, narrated by Saʿīd b. Masʿūd al-Marwazī, who narrated from Shujāʿ b. al-Walīd, who said: "I heard Mūsā b. ʿUqba narrate on the authority of Nāfiʿ, on the authority of Ibn ʿUmar, who said that a man asked the Messenger of Allah ﷺ about eating lizard meat, and the Messenger of Allah ﷺ said: 'I neither eat it nor prohibit it.'

Upon hearing this, ʿAbdūllāh [Ibn ʿUmar]—who used to eat lizard meat—stopped eating it altogether."[154]

Here we see Khālid b. al-Wālid eating lizard meat and ʿAbdullāh b. ʿUmar abstaining from it because the Prophet didn't eat it ﷺ. By eating lizard meat, Khālid was not contravening the Sunna, and no one criticized him on account of it, for even if the Prophet ﷺ never ate it, it is not unlawful and eating it does not warrant criticism.

There are several other examples of the Prophet ﷺ refraining from things without making them unlawful. The Prophet ﷺ refrained from delaying the Night Prayer (*ʿishāʾ*). Muslim recorded in his rigorously authentic collection, as did al-Tirmidhī in his *Jāmiʿ* with a rigorously authentic chain, on the authority of Saʿīd al-Maqburī, on the authority of Abū Hurayra, who said: "The Prophet ﷺ said: 'Were I not wary of making things difficult for my nation, I would have ordered them to delay the Night Prayer until the first third or middle of the night.'"[155]

In the same chapter in al-Tirmidhī's *Jāmiʿ* there is a report from Jābir b. Samura, Jābir b. ʿAbdullāh, Abū Barza, Ibn ʿAbbās, Abū Saʿīd al-Khudrī, Zayd b. Khālid, and Ibn ʿUmar. Abū ʿĪsā [al-Tirmidhī] said: "Abū Hurayra's hadith is sound and strong (*ḥasan ṣaḥīḥ*), and it the position adopted by most of the scholars among the Prophet's Companions ﷺ and the Followers and others. They opined that the Night Prayer may be delayed. This is also the position of Aḥmad and Isḥāq [b. Rāhawayh]."

The Prophet ﷺ also refrained from asking Allah to allow his Companions to hear the torment of the grave. Muslim and Ibn Ḥibbān both recorded in their rigorously authentic collections:

"Muḥammad b. ʿAbd al-Raḥmān al-Sāmī informed us via Yaḥyā b. Ayūb al-Maqābirī › Ismāʿīl b. Jaʿfar › Ḥumayd al-Ṭawīl, on the authority of Anas b. Mālik, who related that the Messenger of Allah ﷺ entered a neighborhood of Banū Najjār and heard a voice coming from a grave. He asked: 'When was the inhabitant of this grave buried?' The people of the neighborhood said: 'He was buried in the pre-Islamic period of ignorance.' Hearing this, the Messenger of Allah was gladdened, and he said: 'Were it not for the fact that you would stop burying your dead, I would have invoked Allah asking Him to let you hear the torment of the grave.'"[156]

The Prophet ﷺ also refrained from fetching water from the well of Zamzam with his folk. Abū Yaʿlā recorded with a sound chain on the authority of ʿAlī: "The Prophet ﷺ went to Banū ʿAbd al-Muṭṭalib and found them fetching water from the well of Zamzam. He ﷺ said, 'Draw water, O Banū ʿAbd al-Muṭṭalib, for if it were not that the people would overcome you in providing water I would have drawn it with you.'"[157]

The Prophet ﷺ also refrained from certain things out of mercy for those around him and his *Umma* as a whole. Al-Bukhārī recorded in his rigorously authentic collection on the authority of ʿUrwa, on the authority of ʿĀʾisha ؓ who said: "If the Messenger of Allah ﷺ ever abstained from a righteous act that he loved, it was for fear lest people act upon it and it subsequently become obligatory upon them. The Prophet ﷺ never offered the midmorning prayer (*ḍuḥā*), although I pray it."[158]

The takeaway from all of these hadith reports is that silence during a situation requiring explication necessitates an intentional omission, and is therefore an action-based *sunna*. When the Prophet ﷺ leaves off something without an express intention to do so, his leaving it off does not become a *sunna*. At most it indicates that the thing he left off is not obligatory and that it is permissible to leave. To gain insight into the distinction between these two types, the calculated omission and uncalculated non-performance of something, one must first look into the circumstantial elements surrounding the act that is left undone. If the circumstantial elements indicate that it is recommended to omit the act, such as not standing up while urinating, then it is recommended (for in this case there is another narration proving that it is permitted to urinate while standing); if the circumstantial elements indicate that it is legally neutral, as evidenced from the Prophet's abstaining from eating lizard meat while allowing it for Khālid, then it is legally neutral; and if the circumstantial elements indicate that it is offensive or unlawful, such as his intentional omission of touching the Shāmī and ʿIrāqī corners and purposeful touching of the Yemeni corner and Black Stone, then it is either offensive or unlawful; and so on. This is because leaving an act undone, generally speaking, is the *absence* of action and proves nothing in and of itself. Al-Bukhārī records in his rigorously authentic collection on the authority of Abū Hurayra ؓ, who reported that the Prophet ﷺ said: "Leave me so long as I leave you be, for those who came before you were only destroyed due to their incessant questioning and disagreements with their Prophets. Whatever I forbid you, abstain from it, and whatever I command you to do, fulfill it as much as you are able."[159]

The inference from this hadith is the Prophet's words ﷺ: "Leave me so long as I leave you be," for by saying this the Prophet ﷺ marked the difference between what he forbade and what he commanded, and informed the Companions that the bygone nations were destroyed due to their excessive questioning. Realize, then, that whatever Allah kept from being uttered by His Messenger ﷺ was not out of forgetfulness. Al-Bayhaqī recorded in his *Sunan* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Abū ʿUthmān, on the authority of Salmān (and al-Bayhaqī considered it *marfūʿ* to the Prophet ﷺ), who said: "Allah, the Exalted and Sublime, has made certain things lawful and certain things unlawful, so whatever He has made lawful is lawful, and whatever He has made unlawful is unlawful, and whatever he has remained silent about is pardon."[160] The offensiveness of relentless questioning about things left off is further clarified by the hadith recorded by Muslim in his rigorously authentic collection, on the authority of Abū Hurayra ﵁ who said: "The Messenger of Allah ﷺ delivered a sermon and said: 'O people! Allah has obligated you to perform the Hajj, so perform it.' A man inquired: 'Is it to be done every year, O Messenger of Allah?' The Prophet remained silent until the man repeated his question three times, and then finally the Messenger of Allah ﷺ said: 'If I said "Yes" it would have become obligatory and you would not be able to fulfill it.' Then the Prophet ﷺ said: 'Leave me so long as I leave you be, for those who came before you were only destroyed due to their incessant questioning and disagreements with their Prophets. If I command you to do something, do it as much as you are able, and if I forbid you from something, abstain from it.'"[161]

Al-Ḥākim recorded in his rigorously authentic collection, as did al-Bazzār in his *Musnad* (saying that its chain is sound), on the authority of Abū al-Dardā' رضي الله عنه who said: "The Messenger of Allah ﷺ said: 'That which Allah has made lawful in his Book is lawful, and that which He has made unlawful is unlawful, and that which He was silent about is pardon, so accept Allah's pardon, for Allah forgets nothing.' Then he recited the following verse: '*And your Lord is not forgetful.*'"[162] This hadith is sound with its various routes of transmission and corroborating reports.

The Companions (may Allah be pleased with them) understood all of this and perceived that whatever the Messenger of Allah ﷺ left off was considered pardon and legally neutral. They conducted their day-to-day affairs with this foundation in mind and refrained from asking about things over which the Prophet ﷺ was silent, lest those things become obligations or prohibitions after he is asked. They were sufficed by the commands and prohibitions that came to them from the Book of Allah Most High and the Messenger of Allah ﷺ. The textual proofs indicate that they understood that some new matters were praiseworthy and some were blameworthy. There are several instances recorded in our tradition in which the Companions would initiate actions during the time of the Prophet ﷺ—actions he did not do and was silent about—and he occasionally approved of them and occasionally disapproved. He would disapprove when an act they introduced went against his guidance and Sunna ﷺ (since he would never remain silent when he saw something wrong); however, in the instances where the Prophet ﷺ condemned certain actions they had initiated, his condemnation was not because he left off those actions; rather, there were other reasons that he clarified, such as those found in the abovementioned narrations. Had the reason for his condemnation or prohibition been the fact that he did not do those acts, he would have explained that to them, for it is not permitted to delay explication at the moment it is needed (*ta'khīr al-bayān waqt al-ḥāja lā yajūz*).

In the coming paragraphs I will cite several narrations that illustrate how the Companions would initiate actions without precedent and without revealed texts, even though they were acts of worship and took place on a regular basis. In these examples the Companions did not ask the Messenger of Allah ﷺ about them, neither before they embarked on the actions or after, despite the fact that the Prophet ﷺ was in close proximity to them. We shall see how when these actions were mentioned to the Prophet ﷺ after the fact, he approved of them and promised the Companions copious divine rewards.

Instances where the Prophet ﷺ approved of practices introduced by the Companions

Ibn Abī Shayba recorded in his *Muṣannaf* with a strong chain whose narrators are *thiqa* and *ṣadūq*, on the authority of Zayd b. al-Ḥubāb, who said: "Ḥusayn b. Wāqid narrated via ʿAbdullāh b. Burayda, on the authority of his father, who said that the Messenger of Allah ﷺ said: 'In Paradise I heard footsteps in front of me and I asked: "Who is that?" They (the angels) said: "That is Bilāl."' After he informed him, the Prophet ﷺ asked Bilāl: 'By what did you precede me to Paradise?' Bilāl said: 'O Messenger of Allah! Whenever I find myself in need of ritual purification I perform ablutions, and whenever I perform ablutions I feel that I owe Allah two units of prayer, which I then perform.' The Prophet ﷺ said: 'It is by that!'"[163]

That was an act of worship enacted by Bilāl on his own ؓ without asking the Prophet ﷺ beforehand if he should or shouldn't do it. He took it upon himself to perform this prayer on a regular and consistent basis, and when he informed the Prophet ﷺ about it the Prophet ﷺ approved of it. Bilāl did not have a single revealed text that spoke in particular about the specific act that he took upon himself.

The same may be said regarding Khubayb ؓ. Al-Bukhārī recorded a narration on the authority of Abū Hurayra ؓ: "And for every Muslim who is to be executed they have the practice inaugurated by Khubayb, for it was he who first prayed two units of prayer before being killed." Khubayb wanted to conclude his life in prayer since it is an act of worship and a righteous deed by which he could meet his Lord, but his practice was without precedent and without a direct revealed text; yet despite that, not a single Companion objected to his practice. This proves that the Companions had an implicit understanding that these newly introduced acts were not included in the category of errant innovations or novel practices that have no place in the religion.

Al-Bukhārī recorded in his rigorously authentic collection on the authority of Thābit, on the authority of Anas b. Mālik ؓ who said: "There was a man from the *Anṣār* who used to lead people in prayer at the Qubāʾ Mosque, and whenever he began a chapter in the recitation of the prayer in which he was leading them, he would start by reciting '*Say: "He is Allah, the One"*' (Sūra al-Ikhlāṣ) until he completed the entire chapter. After that he would recite another chapter—and he did this in every unit of the prayer. His companions spoke to him about his practice, saying: 'You begin the prayer with this chapter (al-Ikhlāṣ) and don't deem it (the prayer) sufficient until you recite another chapter as well. You should either recite it [alone] or leave it and recite another chapter instead.' The man replied: 'I will not leave it off; if you want me to continue leading you in the prayer I will continue to lead, and if you do not like it I will stop leading you.' They considered him to be among their best and disliked that any other lead them in prayer, so when the Prophet ﷺ came to them they told him of the situation. The Prophet ﷺ said to the man: 'O so-and-so! What keeps you from doing what your companions demand of you? Why do you insist on reciting that particular chapter in every unit [of the prayer]?' The man replied: 'I love it.' The Prophet ﷺ then said: 'Your love of it has caused you to enter Paradise!'"[164]

This Companion consistently recited Sūra al-Ikhlāṣ in his prayers—an act that draws one near to Allah Most High—but it was unprecedented since the Prophet ﷺ never recited it in such a manner, and the Companion did not have a revealed text in support of his action, nevertheless the Prophet ﷺ did not forbid him from it, which shows that the act was allowed and given the Prophet's approbation.

Al-Nasāʾī recorded in his *al-Sunan al-kubrā* with a rigorously authentic chain on the authority of Abū Saʿīd al-Khudrī ؓ who said: "Qatāda b. al-Nuʿmān informed me that during the time of the Prophet ﷺ there was a man who, when praying during the night, would repeatedly recite '*Say: "He is Allah, the One"*' and nothing else. When morning arrived a man went to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! So-and-so gets up during the night and repeatedly recites "*Say: 'He is Allah, the One. Allah, the Eternally Self-Subsisting. He did not beget nor is He begotten. And there is none like unto Him*'"—and doesn't read anything else but it.' The Prophet ﷺ said: 'By Him in Whose Hand is my soul, it equals one third of the Quran!'"[165]

Although the Companion performed this deed privately in the night with no one following him in it, he still took upon himself an act that was not prescribed in the law, and adopted a form of worship that was neither supported by a direct revealed text nor reported from the Prophet ﷺ—yet despite that the Prophet ﷺ gave his approval.

Aḥmad, Ibn Ḥibbān (in his *Ṣaḥīḥ*), and al-Ḥākim (in *al-Mustadrak*) recorded with a rigorously authentic chain whose narrators are *thiqa*: "Abū ʿAbdullāh Muḥammad b. ʿAbdullāh al-Ṣaffār informed us via Abū Bakr b. Abī al-Dunyā › Abū ʿAlī Aḥmad b. Ibrāhīm al-Mawṣilī › Khalaf b. Khalīfa › Ḥafṣ the nephew of Anas, on the authority of Anas b. Mālik ؓ who said: 'We were with the Prophet ﷺ in a gathering when a man was at prayer. After the man bowed and prostrated he read the closing testification (*tashahhud*) and supplicated: "O Allah! I ask You by the fact that to You is all praise. There is no god but You, the Originator of the heavens and the earth. O Possessor of Might and Honor, O Living, O Subsistent!" Upon hearing this, the Prophet ﷺ said: "He has surely asked Allah by His Supreme Name which, if He is invoked by it, He responds, and if He is asked by it, He gives."'"[166]

This hadith is rigorously authentic by the conditions of Imam Muslim. This was a supplication said in the prayer, and the Prophet ﷺ has said: "Supplication is worship."[167] The Prophet ﷺ also said:

"Supplication is the core of worship."[168] This was recorded by al-Tirmidhī and al-Ṭabarānī from Ibn Luhayʿa with a strong chain up to the Prophet ﷺ. Supplication is an act of worship by which one draws near to Allah Most High, but in this hadith we see that the Companion supplicated in a novel manner even though many verses of the Holy Quran and many hadith contain supplications that were available to him, and the Prophet ﷺ was physically present and he could have gone to him and asked him for supplications at any time. Despite all that, he supplicated with a prayer of his own making and with the intention of drawing near to Allah—as an act of worship—without a direct revealed text, yet despite that the Prophet ﷺ gave his approval.

Al-Bukhārī recorded in his rigorously authentic collection on the authority of Rifāʿa b. Rāfiʿ al-Zuraqī, who said: "One day we were praying behind the Prophet ﷺ and when he raised his head from [his] bowing posture and said 'Allah hears the one who praises Him,' a man behind him uttered: 'O our Lord! To You is all praise—abundant, pure, and blessed praises!' After the prayer was completed the Prophet ﷺ asked: 'Who said that?' The man said: 'It was I.' The Prophet ﷺ said: 'I saw some thirty odd angels vying to see which of them would be the first to record it.'"[169] This added supplication said after rising from the bowing posture was introduced by this man and had neither a precedent nor a revealed text in support of it. It was said during prayer, which is an act of worship, and his supplication, whether said during the prayer or outside of it, is an act of worship in its own right, and yet the Prophet ﷺ approved of his act, and that man shall have its reward and the reward of everyone who acts upon it till the Day of Resurrection!

Al-Bayhaqī recorded with a chain whose narrators are all *thiqa* and *ṣadūq*, on the authority of ʿAbd al-Raḥmān b. Abī Laylā, on the authority of Muʿādh, who said: "They (the Companions) would occasionally arrive late for the prayer after the Prophet ﷺ had prayed a bit, so those in the prayer would signal with their fingers—either with one finger or two fingers—to those arriving late to show how much of the prayer was done. On one occasion I arrived and the Prophet was already in prayer, so I entered the prayer and said to himself: 'I will follow the Prophet's movements in prayer at whatever stage he is in, and then I will make up the rest. So after the Prophet ﷺ completed his prayer I made up what remained of mine. Afterwards, the Messenger of Allah ﷺ said: 'Muʿādh has inaugurated this practice for you (*sanna lakum*), so do it.'"[170]

There is some controversy over the chain of transmission for this hadith, since ʿAbd al-Raḥmān b. Abī Laylā never met Muʿādh. Muʿādh made his own judgment and did this action without precedent or a revealed text supporting it, even though the act pertained to worship. But the Prophet ﷺ approved of what he did.

On one occasion the Prophet ﷺ approved of the Companions' judgment to go against the leader appointed over them, this despite the general texts and command of the Prophet to obey those in authority. Al-Bukhārī recorded in his rigorously authentic collection on the authority of ʿAbd al-Raḥmān, on the authority of ʿAli ؓ who reported: "The Messenger of Allah ﷺ dispatched a platoon and appointed one of the *Anṣār* as its leader. The leader became annoyed with the troops on account of something and said: 'Has the Prophet not enjoined you to obey me?' They replied: 'Of course.' The leader said: 'When you collect the fuel and set the fire ablaze, plunge yourselves into it.' The troops then collected the fuel and lit the fire. Then they started looking at each other when they intended to enter it. One of them said: 'We have obeyed the Prophet for the sake of saving ourselves from the Fire [of Hell], so why should we cast ourselves in this fire?" They continued to procrastinate until the fire extinguished and the leader's anger subsided. When the episode was submitted to the Prophet ﷺ he said: 'If they had entered it, they would have never come out of it; obedience is only in that which is right.'"[171]

The outward purport of this hadith seems to indicate that the Companions did not have a revealed text that restricts obedience to that which is good, so they made their own judgment call on the basis of what they understood from the general objectives of the Sacred Law. This was without precedent and at the time there was no revealed text stating that a leader might be disobeyed, yet the Prophet ﷺ nonetheless approved of their decision.

Instances where the Prophet ﷺ disapproved of practices introduced by the Companions, not because he left them undone, but because they went against his Sunna and guidance, or contravened the general objectives of the Sacred Law and general welfare

Abū Dāwūd recorded with a fully connected chain whose narrators are found in the collections of al-Bukhārī and Muslim, and al-Bayhaqī recorded in *Maʿrifa al-sunan wa* *al-āthār*, on the authority of ʿIkrima, on the authority of Ibn ʿAbbās ؓ who said: "As the Prophet ﷺ was delivering a sermon there was a man standing out in the sun. The Prophet ﷺ asked about the man and the Companions said: 'He is Abū Isrāʿīl; he vowed that he would stand in the sun and not sit down and seek shade, and he vowed to keep silent and keep a perpetual fast.' The Prophet ﷺ said: 'Order him to speak, seek shade, and sit down, but let him complete his fast.'"[172]

In this hadith we see that the Prophet ﷺ prevented a man from these things because they contravened the general guidelines and objectives of the Sacred Law that seek to avert self-harm. This general objective has been enshrined in the maxim found in al-Ṭabarānī's *al-Muʿjam al-awsaṭ* with a sound chain on the authority of Jābir b. ʿAbdullāh, who reported that the Messenger of Allah ﷺ said: "There shall not be any harm or reciprocal harm in Islam." (*Lā ḍarar wa lā ḍirār fī al-Islām.*)[173]

Al-Bukhārī and Muslim recorded on the authority of Ḥumayd b. Ḥumayd al-Ṭawīl, who reported that he heard Anas b. Mālik ؓ say: "A group of three men visited the homes of the Prophet's wives ﷺ to enquire about his devotions. When they were informed of his acts of worship they seemed to consider them miniscule in quantity, so they said: 'How can we possibly compare to the Prophet ﷺ whose past and future sins were forgiven?' The first one said: 'As for me, I shall forever pray through the night.' The second one said: 'I shall constantly fast and never break it.' And the last one said: 'I shall shun women and never marry.' Sometime later the Messenger of Allah ﷺ approached them and asked: 'Are you the ones saying such-and-such? As for me, by Allah, I fear

Allah more than you and have more godfearingness of Him, but I fast and break my fast, I pray and sleep, and I marry women; he who shuns my Sunna is not from me.'"[174]

Commenting on this hadith, al-Ḥāfiẓ Ibn Ḥajar said:

> The word *sunna* in this hadith means "a path," not the Sunna that is in contradistinction to the obligatory (*farḍ*). The act of shunning something (*raghba ʿan shayʾin*) means to turn away from one thing to another. As such, this hadith means: He who abandons my path and takes to a path of someone else is not from me. By saying this, the Prophet ﷺ was hinting at the path of the followers of monasticism, since they were the ones who innovated severe rigors [in worship], as Allah described them. Allah found fault with them because they were unable to maintain the rigors that they took upon themselves. But the path of the Prophet ﷺ is the moderate and upright path (*al-ḥanafiyya al-samḥa*): he would break his fast to gain strength for more fasting; he would sleep to have strength to pray; and he would marry to break desires, assist others in maintaining chastity, and increase in offspring. If the act of shunning (*raghba ʿan shayʾin*) is interpreted in such a way as to give an excuse to the one who shuns, the phrase "is not from me," means "is not on my path" and does not imply that the person is outside the fold of the religion. On the other hand, if the shunning is a form of turning away and extremism that leads one to believe in the superiority of his action [over the Sunna], then the phrase "is not from me" means "is not of my religion," because to hold such a conviction is a type of disbelief.[35]

This hadith serves as a general warning for the *Umma* to beware of extremism, monasticism, and over-zealousness in the religion, since the faith is based on moderation and balance in all things. This hadith serves as a general warning to everyone and a specific warning to those Companions, as it was possible that those who came after them would have seen their actions (i.e., of those three men) and thought that they are from the Prophet's Sunna ﷺ and that those Companions were only emulating what they saw or witnessed from the Prophet ﷺ—thereby making things difficult and burdensome for the subsequent generations, and so on. Al-Shāṭibī stated in his *al-Muwāfaqāt*:

> One of the objectives of legislation is to shut the door leading to extremism and excessive pursuit of details, lest a generation of people cling to that and subsequent generations presuppose that certain acts are obligatory upon them, and then, through the passage of time down to later generations, that presupposition transforms into a type of certainty, resulting in harm or even distortion and deviation.

Imam Muslim recorded in his rigorously authentic collection from Saʿīd b. al-Musayyib, who said that he heard Saʿd b. Abī Waqqāṣ say: "ʿUthmān b. Maẓʿūn wanted to dedicate all of his time to rigorous acts of devotion but the Prophet ﷺ forbade him. Had the Prophet ﷺ permitted him to do that we would have cut ourselves off [from the world]."[175] In this hadith we see that ʿUthmān b. Maẓʿūn wanted to dedicate himself to rigorous and constant worship and withdraw from the world and what it contains, but the Prophet ﷺ forbade him from that since it would have likely caused him to neglect the rights of his wife and children and his own self. And this is despite the fact that ʿUthmān b. Maẓʿūn رضي الله عنه was a senior Companion and one of the more ascetic among them, and was one of the most sincere and devoted of people in love for Allah and His Messenger ﷺ. His wife described him: "As for his nights, they were spent in prayer, and as for his days, they were spent in fasting." He was extremely shy and incredibly attached to the Messenger of Allah ﷺ and could withstand rigors that others could not. Yet despite that, the Messenger of Allah ﷺ forbade him from withdrawing himself lest he neglect the rights that others had upon him. Furthermore, others might have felt it necessary to emulate his practice, which could have burdened them with difficulties, and they might have avoided those things Allah has made lawful for them, even though they were desirous of them. Allah knows best.

In his collection *al-Zuhd*, Imam Aḥmad b. Ḥanbal recorded with a *mursal* chain: "The Messenger of Allah ﷺ went to see ʿUthmān b. Maẓʿūn as the latter neared his death. He embraced him and kissed him, saying: 'May Allah have mercy upon you, ʿUthmān! You took nothing of the world and the world took nothing of you!'"[176]

Al-Bukhārī recorded in his rigorously authentic collection on the authority of ʿAbd al-Raḥmān, who said: "ʿAbdullāh b. ʿAmr b. al-ʿĀṣ رضي الله عنه narrated to me: 'The Messenger of Allah ﷺ said to me: "O ʿAbdullāh! Have I not been informed that you are fasting through the day and praying through the night?" "Yes, O Messenger of Allah!" I said. "Do not do that," he said. "Rather, fast and then break your fast, and pray for a bit and then take rest, for certainly you body has a right over you, your eyes have a right over you, and your wife has a right over you. It is enough for you to fast three days of each month, for you shall have for every good deed ten of its like, and that is like fasting the entire year." This weighed heavily upon me so I said: "O Messenger of Allah! I find within myself the strength [to do more]." He said: "Fast, then, with the fast of the Prophet of Allah Dāwūd عليه السلام and do not increase upon it." "What," I asked, "is the fast of the Prophet of Allah Dāwūd عليه السلام?" He replied: "It is to fast for half of the time."' When ʿAbdullāh became older he would often say: 'Alas, would that I have taken the Prophet's dispensation ﷺ!'"[177]

In this hadith we see that the Prophet ﷺ also corrected ʿAbdullāh b. ʿAmr because his actions would have caused him to neglect the rights of others.

Muslim, al-Bukhārī, Mālik (in his *Muwaṭṭa*ʾ), and al-Bayhaqī (in *al-Sunan al-kubrā*) record with a rigorously authentic chain, on the authority of ʿĀʾisha رضي الله عنها who said: "Out of mercy for them, the Prophet ﷺ forbade the Companions from uninterrupted fasting (*wiṣāl*). They said to him: 'But you fast continually without breaking it!' He replied: 'I am not like you; indeed, my Lord feeds me and gives me drink.'"[178] In this hadith the Prophet's ﷺ correction and prohibition was out of mercy for the Companions lest they suffer difficulties, after some of them had already kept uninterrupted fasts رضي الله عنهم.

Ibn Mājah recorded in his *Sunan* with a sound chain on the authority of al-Qāsim al-Shaybānī, on the authority of ʿAbdullāh b. Abī Awfā, who said: "When Muʿādh returned from the Levant he prostrated to the Prophet ﷺ. The Prophet ﷺ asked him: 'What is this, Muʿādh?' Muʿādh said: 'I traveled to the Levant and saw that they would prostrate before their liege lords and patricians and I wished in myself that I should do the same before you.' The Messenger of Allah ﷺ said: 'Do not do it...'"[179]

The narrators in this chain are *thiqa*, save al-Qāsim al-Shaybānī, whose probity is differed over. Some have declared him *thiqa* while others have declared him weak. Others, however, have posited a middle view and said that he was *ṣadūq*. Al-Ḥāfiẓ Ibn Ḥajar said in his *Taqrīb*: "He is *ṣadūq*, although he narrates *gharīb* reports (i.e., rare reports, insomuch as they are narrated by a single narrator at any given stage of the narration). Muslim has used him as a proof (*iḥtajja bihi*) and reported exclusively from him in his *Ṣaḥīḥ* in the narration about the Prayer of the Penitent (*ṣalāt al-awwābīn*), neither using him in conjunction with another narrator nor using him as a corroborating support. This hadith was also recorded by al-Nasāʾī and Ibn Mājah.

In his *Musnad*, Aḥmad recorded the incident of Muʿādh's prostration with a rigorously authentic chain whose narrators are *thiqa*: "On the authority of Muʿādh b. Jabal: When he returned from the Yemen he said: 'O Messenger of Allah! I saw in the Yemen that people would prostate to one another; should we not prostrate toward you?'..."[180]

The fact that Muʿādh ؓ prostrated (as per the first hadith) or suggested it (as per the second hadith) shows that he exercised his own judgment (*ijtihād*) in the matter or perhaps compared it to the prostration of greeting done by Yaʿqūb and his family toward Yūsuf ؑ. Allah knows best. But the Prophet ﷺ forbade him from his act and instructed him that such prostration is not permitted in our law, for, as he ﷺ said in the hadith recorded by

Aḥmad with a sound chain: "It is not appropriate for a man to prostrate before another man."

The upshot of this, after presenting examples for these two types of newly introduced actions, is that the Prophet ﷺ approved of acts of obedience that were subsumed under the general category of good actions and which did not contravene or oppose his guidance, even if those new acts were unsupported by a revealed text, while at the same time he forbade other newly introduced acts because they contravened his guidance and went against the objectives of the Sacred Law, such as those encapsulated in the principle of averting harm, and because they opposed his Sunna of taking a balanced middle course in all things—may Allah send prayers and salutations upon him and his Family!

A lesson from these narrations and what should garner our attention is that the Companions ﵃ would act upon the conclusions of their own independent judgments without referring back to the Prophet ﷺ, since they knew that these issues were subsumed under the category of legally neutral acts and the revealed texts and their guidelines, save that which the Prophet ﷺ qualified for them. And in those instances where a certain act was mentioned to the Prophet ﷺ and it contravened his guidance, he would condemn the action but not without subsequently clarifying the reasoning (*ʿilla*) behind his condemnation of the new act. The rationale for the impermissibility of those acts was not in his mere non-performance of them ﷺ.

Instances where the Companions approved of certain practices after the passing of the Prophet ﷺ, even though they were not supported by a revealed text, the guiding principle being the agreement of those acts to the general and unqualified texts and guidance of the Prophet ﷺ

Some of the Companions ؓ took it upon themselves to introduce new matters after the passing of the Prophet ﷺ. That in itself proves that they did not consider the Prophet's mere non-performance of an act indicative of its unlawfulness; rather, they exercised their judgment in light of the revealed texts and guidelines of the Shariah and introduced new things. In addition, they described these new acts in praiseworthy terms, saying, for instance: "What a good innovation this is!" At the same time however, the Companions *would* censure other new matters that were introduced after the passing of the Prophet ﷺ if those things went against the definitive pronouncements and guidance of the Prophet ﷺ; and they considered those things bad innovations that warranted abandonment and censure against their proponents.

Of the practices that the Companions supported and approved of was Abū Bakr's compilation of the Quran into book form. Al-Bukhārī recorded in his rigorously authentic collection the hadith of Zayd: "As I (ʿUmar) see it, you should issue an order that the Quran be collected." I (Abū Bakr) said to ʿUmar: "How can I do something that was not done by the Messenger of Allah ﷺ?" ʿUmar said: "By Allah, it is good!" In this hadith there is also Zayd, who said: "By Allah, if Allah had ordered me to shift a mountain, it would not have been heavier and more burdensome for me than Abū Bakr's order for me to compile the Quran. So I said to him and ʿUmar: 'How can the two of you do something that was not done by the Messenger of Allah ﷺ?' Abū Bakr replied: 'By Allah, it is good.' . . ."

Holding the *tarāwīḥ* prayers in congregation behind a single imam is another example of an act inaugurated by the Companions (may Allah be pleased with them) after our master the Messenger of Allah ﷺ without a precedent or revealed text in support of it. What's more, the *tarāwīḥ* prayer in congregation was established despite the existence of an injunction in the Prophetic Sunna to not pray it in congregation. To clarify this further we must quote some of the narrations pertaining to the issue, the most comprehensive of which is the narration recorded by al-Firyābīfī in [his collection] *al-Ṣiyām* with a rigorously authentic chain whose narrators are all *thiqa* (and the hadith has also been recorded in non-juxtaposed form [*mafrūqan*, i.e., without a corroborating narrator to strengthen its reliability] by al-Bukhārī and Muslim in their respective collections). It reads: "ʿAmr b. ʿUthmān b. Kathīr b. Dīnār narrated to us via Bishr b. Shuʿayb, on the authority of his father, on the authority of al-Zuhri, who said: "ʿUrwa b. al-Zubayr al-Anṣārī informed me that ʿĀʾisha, the wife of the Prophet ﷺ, told him that "The Messenger of Allah ﷺ went out once in the middle of the night and prayed in the Mosque, and a man [who saw him] prayed behind him. The next day the people were speaking about this incident and more people came out [on the following night]. On the second night the Prophet went to the Mosque and there were several people present, and when he prayed the people began praying behind him. The next day the people were speaking about this incident and more people came out [on the following night]. On the third night the Messenger of Allah ﷺ went out to the Mosque and prayed and more people began praying behind him. On the fourth night the Mosque was filled to capacity and could hold no more, and the Prophet ﷺ did not come out [to pray]. Some men called forth the Prophet ﷺ, saying ‘The prayer!’ but he did not come out till it was time for the Morning Prayer. After the Morning Prayer was completed, the Prophet ﷺ turned to the people, uttered the testimony of faith (*Lā ilāha illā Allah Muḥammad Rasūlullāh*), and proclaimed: ‘To commence: I am fully aware of what happened with you all last night; however, I feared lest it (the night prayer) be made compulsory and you, as a consequence, would be unable to fulfill it.”’”

The Messenger of Allah ﷺ encouraged the Companions to pray at night in the month of Ramaḍān without making it an emphatic command. He ﷺ said: “Whosoever prays [at night] in Ramaḍān, out of faith and expectation of reward, all his past and future sins will be forgiven.” When the Messenger of Allah ﷺ passed from this physical world this was the way things were. This practice continued during the time of Abū Bakr’s caliphate and at the beginning of ʿUmar’s caliphate. ʿUrwa said: “ʿAbd al-Raḥmān b. ʿAbd al-Qārīʾ (one of the workers for ʿUmar who used to work with ʿAbdullāh b. al-Arqam in the public treasury of the Muslim community) informed me: ‘One night in Ramaḍān I went out in the company of ʿUmar b. al-Khaṭṭāb to the mosque, and lo the people were praying in different groups: there was one man praying alone and another man leading a small group of around ten people behind him. Upon seeing this, ʿUmar said: “By Allah, as I see it, it would be more fitting for me to put these people under the leadership of a reciter.”

So after resolving to do this, ʿUmar gathered the people under the leadership of Ubayy b. Kaʿb, and some days later I went out again with ʿUmar to the mosque and the people were there praying a single prayer behind their reciter, whereupon ʿUmar proclaimed: "What an excellent innovation this is! But the prayer which they do not perform, but rather sleep during its time, is better than the one they are offering now." By that, ʿUmar meant the prayer offered in the last part of the night, since in those days the people would pray in the early part of the night.'"

Al-Bukhārī and Muslim both recorded in their rigorously authentic collections (and this wording is from Muslim, on the authority of Zayd b. Thābit): "The Messenger of Allah ﷺ made a small room for himself with a palm leaf mat [and in al-Bukhārī's version: In Ramaḍān the Messenger of Allah ﷺ took for himself a room made of a palm leaf mat]. He came out [of his house] and prayed in it, whereupon some men came and joined him in prayer. On the next night they came again for the prayer but the Prophet ﷺ delayed and did not come out to them. The men then raised their voices and knocked at the door with small stones. The Prophet ﷺ came out to them in a state of anger and said to them: 'You so insisted on this deed of yours (the prayer) that I was afraid lest it be made compulsory upon you. See to it, therefore, that you pray in your homes, for after the prescribed prayers, the best of a man's prayers are those done in his home.'"

Al-Bukhārī recorded in *Khalq afʿāl al-ʿibād* (as did Ibn Saʿd in *al-Ṭabaqāt*) on the authority of Nawfal b. Iyās al-Hudhalī, who said: "During the reign of ʿUmar b. al-Khaṭṭāb we used to pray separately, here and there, in the Mosque in Ramaḍān. People would be inclined to pray behind the one who had the most beautiful voice, so ʿUmar said: 'As I see it, they have taken the Quran as melodious tunes. By Allah, if I am able I shall change that!' It was but three days later when ʿUmar appointed Ubayy b. Kaʿb as imam and he led the people in prayer. ʿUmar stood at the back, in the last of the rows, and said: 'If this is an innovation then what an excellent innovation it is!'" The narrators in al-Bukhārī's chain are strong, save for Nawfal al-Hudhalī, who was declared *thiqa* by Ibn Ḥibbān. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is acceptable." In any case, this narration has other authentic corroborating reports.

From these hadith reports we can deduce that the Messenger of Allah ﷺ encouraged people to pray at night, or to pray the night vigil prayer in Ramaḍān (*tarāwīḥ*). The Prophet ﷺ himself prayed it in congregation and in his Mosque three nights in a row, and on the fourth night he went out to his Companions after praying it on his own at home and ordered them to disperse and stop praying it in congregation and instead pray it individually in their homes. This was explicitly stated by the Prophet ﷺ: "See to it, therefore, that you pray in your homes. . ." In addition, the Prophet ﷺ—who has more right to them and who is keener for their well-being than themselves, and the most knowledgeable of people with regards to what pleases the Creator—did not order or signal for them to pray it in congregation, whether the congregation be small or large. This, then, was the Prophet's practice ﷺ and the practice of his Companions (may Allah be pleased with them) during the Prophet's noble life until he passed on to the Loftiest Assembly. This is the authentic and affirmed

Muḥammadan Sunna, verbally and practically. This was the established practice when the Prophet ﷺ moved on and revelation ceased, and it was upon this practice that the Sunna was sealed and completed. This practice was followed by our master Abū Bakr al-Ṣiddīq ؓ for the entire duration of his caliphate: all the way up to his death, he did not gather people together to pray it in congregation. This was also the practice during the beginning part of the caliphate of our master ʿUmar ؓ. There is no authentic report showing that even a single Companion led people in the *tarāwīḥ* prayer (whether in a small or large congregation) during the Prophet's life ﷺ after he forbade it on the fourth night. Neither is there an authentic report showing that even a single Companion led people in the *tarāwīḥ* prayer during Abū Bakr's reign ؓ. All that is established is that people would pray individually or in small groups of less then ten (*rahṭ*) after the start of ʿUmar's caliphate ؓ—as narrated by al-Bukhārī. Allah knows best. The apparent conclusion is that that the people earlier followed the prophetic way of praying individually in their homes, as was the practice during the lifetime of the Prophet ﷺ, and as was the apparent practice during the caliphate of our master Abū Bakr ؓ.

The hadith scholar Ibn al-Athīr said in *al-Nihāya fī gharīb al-ḥadīth*, as did al-ʿAynī in *ʿUmdat al-qārī* and Ibn Manẓūr in *Lisān al-ʿArab*:

> And in the narration of ʿUmar ؓ regarding the night prayer in Ramaḍān it is recorded [that he said]: "What an excellent innovation it is!" There are two types of innovation: the innovation of guidance, and the innovation of misguidance. That which stands opposed to the commands

> of Allah and His Messenger ﷺ remains within the ambit of blame and condemnation, and that which is subsumed under a general text where Allah or His Messenger ﷺ have encouraged good remains within the ambit of praise. If a particular act does not have a precedent, such as a particular form of generosity and goodness, it is [still] considered to be among the praiseworthy acts, and it is not conceivable that it can be contrary to what the law has brought, because the Prophet ﷺ has assigned a reward for it, as he said: "Whosoever introduces a good *sunna* shall have its reward and the reward of whoever practices it." Regarding its opposite, the Prophet ﷺ said: "Whosoever introduces a bad *sunna* shall have its sin and the sin of whoever practices it"—and this is when an act contravenes the command of Allah or His Messenger ﷺ.
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> ʿUmar's statement "What an excellent innovation it is!" is an expression used for the former type of innovation. Since it was among the good acts and included within the confines of what is praiseworthy, ʿUmar called it an innovation and lauded it. That is because the Prophet ﷺ did not institute it as a *sunna* for them (having only prayed it for a few nights and then left it without continuing with it), nor did he gather people together to pray it, and neither was it practiced in the time of Abū Bakr. It was ʿUmar who gathered people together to pray it and encouraged them with it, and that is why he called it an innovation.

Contemplate Ibn Athīr's statement "That is because the Prophet ﷺ did not institute it as a *sunna* for them (having only prayed it for a few nights and then left it without continuing with it), nor did he gather people together to pray it, and neither was it practiced in the time of Abū Bakr." In fact there is more to it than that. It is established that the Prophet ﷺ forbade congregating for it in the Mosque, and ordered his Companions to pray it in their home. There is no report showing that it was prayed in congregation after that, whether in a large group or small group of less than ten, for the rest of his life after that, or during the entire reign of Abū Bakr ﵁.

The erudite master al-Zurqānī, in his commentary upon the *Muwaṭṭa'*, in the Book of Ritual Purification (1:237), quoted the words of al-Bājī in his comments on the statement of ʿUmar ﵁:

> This is an explicit declaration that he was the first person to gather people together to pray in Ramaḍān behind a single imam. That is because an innovation (*bidʿa*) is an act inaugurated by the innovator that is without precedent from anyone before him. Thus this act was inaugurated by ʿUmar, and the Companions followed him in it, as did the rest of the people [till now]. This validates the soundness of employing legal reasoning (*ra'y*) and expert judgment (*ijtihād*).

After reproducing this quote, al-Zurqānī said: "So he (ʿUmar) called it an innovation because the Prophet ﷺ did not institute the practice of coming together for it, nor did it exist during the reign of [Abū Bakr] al-Ṣiddīq. Linguistically, innovation is that which is inaugurated without precedent."

After the beginning of ʿUmar's caliphate ﵁—during which the *Umma* had grown substantially larger and people from all races and ethnicities entered Allah's religion in droves—there were people who prayed *tarāwīḥ* alone, and there were some who prayed it in a group of ten or less behind an imam, and thus there were scattered groups here and there taking the form of small congregations. Perhaps ʿUmar ﵁ saw the inter-mixing of several small congregations with lone individuals, and the mixing of different modes of recitation, and people reciting loudly over the voice of the imam in a single mosque, and the resulting confusion that was caused, especially coming from those who had beautiful voices but who were not skilled in recitation (that is, the points of articulation, the moments of pause, and other rulings associated with the science of recitation). So ʿUmar ﵁ was inspired to inaugurate the *tarāwīḥ* prayer in a single congregation behind a single imam, despite the fact that the Prophet ﷺ left this world having commanded otherwise—as the Prophet said when coming out of his home on the fourth night after praying *tarāwīḥ* in his home: "I was afraid lest it be made compulsory upon you." ʿUmar ﵁ understood from the Prophet's statement ﷺ that the rationale for it was his fear lest the *tarāwīḥ* be made obligatory upon the *Umma* in that form. The Prophet's omission of it was, therefore, a mercy to his *Umma*. That initial worry no longer remained and the rationale no longer applied since revelation had stopped after the passing of the Prophet ﷺ. It was therefore impossible that people would suffer confusion and think the *tarāwīḥ* prayer in congregation is obligatory or a prophetic Sunna. The benefit of uniting people behind a single imam was readily apparent, as it averted confusion and encouraged the display of a beautiful and unifying act of worship, and so on.

ʿUmar ﵁ inaugurated the practice of gathering people behind a single imam in the mosque despite the absence of a revealed text in support of it (not the prayer in and of itself). But we see the exactness and preciseness of ʿUmar when he called it an "innovation," since it is not a prophetic Sunna. This particular act, despite the lack of a revealed text in support of it, did not contradict an explicit legal text forbidding it, since in our master ʿUmar's judgment the rationale was no longer deemed applicable. Furthermore, this act was not inaugurated for the purpose of replacing a prophetic Sunna with something else. The legal texts in the Shariah do not set a limit on extra devotions (unless it contradicts another legal text) such as voluntary acts of worship, especially in occasions noted by the lawgiver, such as night prayers in Ramaḍān. For this reason our master ʿUmar ﵁ did not call his inaugurated act an obligation or a prophetic Sunna, and instead he termed it an innovation and an "excellent innovation."

It is fitting that we refute the arguments of certain heterodox Islamic groups who have accused our master ʿUmar of contravening the explicit Sunna in this regard. Their arguments in this issue do not hold water, because ʿUmar ﵁ did not exercise independent judgment (*ijtihād*) at the expense of an explicit text, nor did he replace a prophetic Sunna with something else. Rather, ʿUmar's judgment was an *ijtihād* in *understanding* the text through the qualification of a general text with a textually stated rationale (*takhṣīṣ ʿumūm al-naṣṣ bi al-ʿilla al-manṣūṣ ʿalayhā*). As is well known in the science of legal theory, when a ruling is based on a rationale stated by the lawgiver, that ruling may be lifted when the rationale for it is removed. Allah knows best.

Furthermore, in inaugurating this practice, ʿUmar ؓ did not annul the text—in the meaning indicated by the scholars of legal theory, as Ibn Ḥajar said in *Fatḥ al-Bārī* in the Book of Prescribed Punishments (12:14): "They (the scholars of legal theory) are in agreement that it is impermissible to derive a meaning from a legal text that effectively annuls it." This maxim in the science of legal theory, while sound, is not absolute and without exceptions. Take for instance the statement of the erudite master Ṣafī al-Dīn al-Armuwī al-Dihlawī al-Hindī, author of *al-Fāʾiq* and *Nihāyat al-wuṣūl* (may Allah have mercy upon him), quoted by al-Zarkashī in *al-Baḥr al-muḥīṭ* (5:135): "This precondition is sound if it refers to annulling a text in its totality, but if the issue is one of qualifying a ruling with some of its particulars and not others, it is fitting that it be deemed permissible." On this basis, the upshot here is that the revealed text (that is, the Prophet's statement ﷺ) was not annulled completely or even partially, and rather it was ʿUmar's qualified effort to understand and [properly] apply the text. What's more, the legal rationale in this issue is not derived directly from the text. The only thing in the text is the Prophet's statement ﷺ "I feared lest it be made compulsory upon you." In addition, it is not necessarily true that a textually stated rationale be a branch of the complete text, for it is possible that it be a branch of a command or prohibition only and not the other things that relate to the two. In addition to that, we see that ʿUmar ؓ did not annul the text, for he did not forbid people from praying the night vigil [in Ramaḍān] in their homes (as was mentioned in the text). Instead he instituted the practice of gathering together for the prayer after the rationale for the initial ruling no longer applied. He brought people together in the name of increasing voluntary worship, but without obliging people to do it or making it a legal duty. This is not the proper place to expound on the details of legal rationale; those would like to read more about this are advised to search in the appropriate places, one of which is Imam al-Ghazālī's *Shifā' al-ghalīl*, for he elaborated on this at great length, much more in comparison to his *al-Mustaṣfā* and *al-Mankhūl*. One can also read more about this in Imam Ibn al-Humām's *al-Taḥrīr*, in the section where he explains the conditions of effective reasoning (*ʿilla*) and other related topics. Details can also be found in al-Muḥibb al-Bihārī b. ʿAbd al-Shukūr's *Musallam al-thubūt* and its commentary *Fawātiḥ al-Raḥamūt* by Shaykh ʿAbd al-ʿAlī Muḥammad al-Siyālwī al-Laknawī, Imam al-Shāṭibī's *al-Muwāfaqāt*, and others, may Allah have mercy upon them all!

Despite all this, however, some of the senior Companions and Followers (*Tābiʿūn*) preferred to pray *tarāwīḥ* in their homes, even after ʿUmar's directive for people to gather behind a single imam in the Mosque. Some of these Companions include ʿUmar's own son, ʿAbdullāh b. ʿUmar ﷺ. It appears to me—and Allah knows best—that those small groups that ʿUmar found praying together in the Mosque were not from the senior Companions or from the jurists among them, for if they were their names would have been mentioned and they would have become well known for having done that. It is even conceivable that they were not Companions in the first place and were instead Followers or minor figures among the Companions and Followers. They could have also been new Muslims or people who were not skilled at or able to recite properly the Quran. Allah knows best. In any case, had it been unlawful for small groups to congregate and pray the night prayer in the Mosque—on account of it being a replacement of the prophetic Sunna with an innovation—the scholars and senior figures among the Companions (most of whom were prominent during ʿUmar's caliphate) would have surely condemned it at its root. Due to all this, it appears that the majority of the Companions considered it permissible for small groups or large groups to pray the *tarāwīḥ*, after the rationale for the [Prophet's] ruling no longer applied, and given that it was not presented as an obligation (*farḍ*) or a *sunna*. The proof that this practice did not replace a prophetic Sunna is that ʿUmar ؓ did not prevent people from offering this prayer in their homes.

Nevertheless, some of the Companions (may Allah be pleased with them) did criticize the practice of *tarāwīḥ* prayers behind a single imam in the mosque. These Companions had apparently held fast to the Prophet's command ﷺ that he left the world having maintained, and did not consider the rationale or the limit of the restriction to the narrated rationale. The hadith master ʿAbd al-Razzāq al-Ṣanʿānī recorded in his *Muṣannaf*, as did al-Bayhaqī in his *Sunan*, with a rigorously authentic chain whose narrators are *thiqa* and among the narrators used by al-Bukhārī and Muslim, on the authority of Sufyān al-Thawrī, on the authority of Manṣūr al-Sulamī, on the authority of Mujāhid, who said: "A man came to Ibn ʿUmar and asked: 'Should I pray behind the imam [for the *tarāwīḥ*] in Ramaḍān?' Ibn ʿUmar asked him: 'Can you recite the Quran?' 'Yes,' said the man. Ibn ʿUmar said: 'Are you to remain silent as if you are a donkey? Pray in your home!'"

Al-Bayhaqī recorded in his Sunan with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Abū Bakr b. al-Ḥārith al-Faqīh, who said: "Abū Muḥammad b. Ḥayyān narrated to us via Abū Isḥāq Ibrāhīm b. Muḥammad b. al-Ḥasan › Abū ʿĀmir Mūsā b. ʿĀmir › al-Walīd b. Muslim, who said: "ʿUmar b. Muḥammad informed me, on the authority of Nāfiʿ, who said that in the month of Ramaḍān ʿAbdullāh b. ʿUmar would pray [the *tarāwīḥ*] in his home, and when the people would leave the Mosque he would take a pitcher of water and go the Mosque of Allah's Messenger ﷺ and not leave there until after praying the Morning Prayer.'"

This appears to have been a widely held view by the Companions (may Allah be pleased with them all) and one followed for the sake of complying with the general guidance of our master the Messenger of Allah ﷺ. Ibn Mājah records in his *Sunan* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Ḥarām b. Muʿāwiya, on the authority of his paternal uncle ʿAbdullāh b. Saʿd, who said: "I asked the Messenger of Allah ﷺ: 'Which is better, prayer in my home or prayer in the mosque?' He replied: 'Do you not see my home and how close it is to the mosque; that I pray in my home is more beloved to me than praying in the mosque, unless it is a prescribed prayer.'"

Al-Ṭaḥāwī recorded in his *Sharḥ maʿānī al-āthār*, as did Ibn Abī Shayba in his *Muṣannaf*, on the authority of Abū Ḥamza, on the authority of Ibrāhīm al-Nakhaʿī, who said: "Even if all I knew was one chapter [of the Quran], it would be more beloved to me to repeat it over and over [in prayer] than to stand behind an imam [for *tarāwīḥ*] in Ramaḍān." This narration was recorded by Ibn Abī Shayba in the section of his *Muṣannaf* called *Kitāb al-ṣalawāt* (The Book of Prayers), with the chapter title "Those who do not pray with the people in Ramaḍān." The narrators of this chain are all *thiqa*, save for Abū Ḥamza, namely, Maymūn al-Aʿwar al-Kūfī. He was declared weak by the scholars of creditation and discreditation (*al-jarḥ wa al-taʿdīl*) on account of his memory. Nevertheless, the hadith scholars have given consideration to his reports and have inscribed them, and accorded him a degree between being outright rejected (*matruk*) and a proof (*ḥujja*). Al-Tirmidhī had declared his hadith on conveying news of a death (*naʿy*) good (*ḥasan*). His reports, then, can possibly be ruled as sound under certain conditions, and Allah Most High knows best. This narration has corroborated reports, such as the report found in Ibn Abī Shayba's *Muṣannaf* with a rigorously authentic chain whose narrators are used by al-Bukhārī and Muslim, on the authority of ʿĪsā b. Yūnus, on the authority of al-Aʿmash, who said: "Ibrāhīm [al-Nakhaʿī], ʿAlqama, and al-Aswad used to lead them in the prescribed prayers, but not in the [*tarāwīḥ*] of Ramaḍān."

It also appears that al-Ḥasan al-Baṣrī shared the same opinion as Ibrāhīm al-Nakhaʿī. Ibn Abī Shayba recorded in his *Muṣannaf* with a chain containing some weakness, on the authority of ʿUmar b. ʿUthmān, who said: "I asked al-Ḥasan [al-Baṣrī]: 'O Abū Saʿīd! Ramaḍān comes (or he said: Ramaḍān arrives') and people stand in prayer [at night] in the mosque. What is your view concerning this? Should I pray with the people or should I pray by myself?' He replied: 'That you recite the Quran is more beloved to me that it be recited to you.'" There are many similar reports from the senior-most Followers and the generation after them.

Al-ʿAynī mentioned in *ʿUmdat al-qārī* (4:186) that some of the Companions stayed back and did not pray the tarāwīḥ prayer in congregation:

> It has been reported from individuals among the Companions that they stayed back [and did not pray it]. Al-Ṭaḥāwī said: "Others objected to them [praying *tarāwīḥ* in congregation] and said: 'Rather, it is better to pray it in one's home than to pray it with an imam." By "others" he meant Mālik, al-Shāfiʿī, Rabīʿa, Ibrāhīm, al-Ḥasan al-Baṣrī, al-Aswad, and ʿAlqama, since they opined that prayer in one's home [in Ramaḍān] is better than prayer with an imam. Abū ʿUmar [Ibn ʿAbd al-Barr] said: "They disagreed over which is better in the month of Ramaḍān, prayer in congregation or prayer alone. Mālik and al-Shāfiʿī argued that is better to pray alone in one's home. Mālik said: 'Rabīʿa and several of our scholars leave and do not pray [*tarāwīḥ*] with the people.' Mālik also said: 'I do the same, as the Messenger of Allah ﷺ did not pray [the night vigil] save in his home.' This is also related from Ibn ʿUmar, Sālim, al-Qāsim, Ibrāhīm, and Nāfiʿ—they would leave [after the prescribed prayer] and not pray [*tarāwīḥ*] with the people."
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> Al-Tirmidhī said: "Al-Shāfiʿī took as his preferred position that a man should pray alone if he is a reciter [of the Quran]." Al-Ṭaḥāwī, outlining the proofs for the position of these imams, cited the narration of Zayd b. Thābit, who related that the Prophet ﷺ said: "The best of a person's prayer is the one performed at his home, save for the prescribed prayer." In addition, it has been related that Ibn ʿUmar would not pray behind an imam in the [*tarāwīḥ*]

> in the month of Ramaḍān. A similar position is related from Ibrāhīm al-Nakhaʿī, and it was also the view of al-Ṭaḥāwī himself, who said at the end of this chapter [in his *Sharḥ maʿānī al-āthār*]: "And this is the correct position."

Moreover, there are certain reports indicating that ʿUmar himself, as well as Ibn ʿAbbās, refrained from praying *tarāwīḥ* with the people—at least on occasion. We have already commented that ʿUmar did not oblige the people to come out of their homes and pray it in congregation in the mosque; rather, he established a practice whereby the disparate groups praying here and there, and the isolated individuals praying alone, could come together and pray behind a single imam. There is nothing in the narrations that show the Companions condemning those small groups that were praying in the Mosque before ʿUmar's decision to put everyone behind a single imam. What's more, ʿUmar did not lead this prayer, even though he was the Caliph at the time, and instead appointed Ubayy and Tamīm and ʿAbdullāh b. al-Sāʾib and Ibn Abī Ḥaythama to lead it. And we have already presented al-Bukhārī's report in *Khalq afʿāl al-ʿibād* in which ʿUmar was reported to have prayed in the back rows. Other reports tell us that ʿUmar did not pray in the congregation at all. The hadith master ʿAbd al-Razzāq al-Ṣanʿānī (may Allah have mercy upon him) recorded in his *Muṣannaf* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Ibn ʿUyayna, on the authority of Ibrāhīm b. Maysara, on the authority of Ṭāwūs, who said: "I heard Ibn ʿAbbās say: "ʿUmar had invited me to partake of the pre-dawn and evening meals with him in the month of Ramaḍān, and one day, after hearing commotion from the people as they left the mosque, asked: "What is this?" I told him: "The people are leaving the mosque." ʿUmar then said: "What remains of the night is more beloved to me that the portion that has passed."'"

Ibn ʿAbbās also said, as was recorded by Ibn Abī Shayba in his *Muṣannaf* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of Ibn ʿAliyya, on the authority of Ayyūb, on the authority of Abū Yazīd al-Madīnī, who said: "Ibn ʿAbbās said concerning the prayer in Ramaḍān: 'What they leave of it is better than what they perform of it.'" This is a proof that ʿUmar رضي الله عنه believed his inauguration of the *tarāwīḥ* in congregation behind a single imam was a good innovation and a *sunna* of ʿUmar (not a prophetic *sunna*), and that this practice was not a replacement or alteration of the *sunna* of praying at night alone in one's home. This was likewise not a revival of a prophetic *sunna* that people caused to die out, for otherwise ʿUmar wouldn't have called it an innovation, nor would he have neglected to follow it; he would have instead led the people in it and encouraged them to pray it. Perhaps ʿUmar would pray at his home along with Ibn ʿAbbās, as is indicated in the abovementioned narration from Ibn ʿAbbās. Allah Most High knows best. In sum, ʿUmar رضي الله عنه exercised his judgment (*ijtihād*) in attempt to understand the text, and acted personally in accordance with the text's explicit (*manṭūq*) and implicit (*mafhūm*) indication, as evidenced by the fact that he occasionally left the prayer in congregation. Later, ʿUmar initiated the practice of bringing people together [to pray it], a decision that was based on his expert judgment that the rationale for the [initial] proscription was no longer applicable. He did not oblige the other Companions to follow his personal judgment in the matter. The majority of Muslims, both Sunni and non-Sunni alike, maintain that a ruling can be qualified by a textually stated rationale (*takhṣīṣ al-ḥukm bi al-ʿilla al-manṣūṣ ʿalayhā*).

What we have presented here refutes those who wish to put words in ʿUmar's mouth what he did not say, namely that his inauguration of the prayer in this particular form was simply a revival of a dead *sunna*. This view does not hold water for a number of reasons. Firstly, there is the choice of words used by our master ʿUmar ؓ, who described his act with the phrase "What an excellent innovation it is!" This illustrates ʿUmar's ؓ precise understanding of the law, because he did not describe it as "the revival of a dead *sunna*." Secondly, this act was not a dead *sunna* whose practice was revived, because the Sunna constitutes what the Prophet ﷺ said, did, and tacitly approved, and his Sunna is established in his command to the Companions: "See to it, therefore, that you pray in your homes." This was the Prophet's ﷺ practice and the practice of his Companions, and this is what he did throughout his life until he passed from the world. He is keener for the interests of his *Umma* than any other, and had he wished to order the Companions to perform this prayer in small groups he would have done so, and had he wished to order them to perform it after the legal rationale no longer applied he would have done so—but he did nothing of the sort ﷺ, so that indicates the completion and perfection of his way ﷺ.

The lesson from all of this is that there is no sound narration proving that any of the Companions objected to ʿUmar's decision to organize the night prayers in this fashion. This is an act of worship whereby one intends to draw nearer to Allah Most High. This is an approval by the Companions (may Allah be pleased with them all) for inaugurated acts so long as they do not contravene the Quran and the Sunna or replace a prophetic *sunna*, and so long as they are not considered legally binding—even if the acts do not have an explicit revealed text in support of them and are without precedent that can be relied upon. Moreover, even if there exists a revealed text that indicates prohibition, as long as that text is restricted by an articulated rationale (*ʿilla manṣūsa*) there remains a wide scope for qualified judgment (*ijtihād*) in understanding the text for the purpose of applying it (instead of annulling it or leaving it by the wayside). And Allah Most High knows best.

Imam al-Kāsānī (may Allah have mercy upon him) said in *Badāʾiʿ al-ṣanāʾiʿ*:

> As for the customary practice (*sunan*) of the Companions, it is to perform the *tarāwīḥ* prayer in the nights of Ramaḍān. Discussion of the *tarāwīḥ* prayer tackles various topics, such as its time, its description, its quantity, its *sunna*s, and whether or not it can be made up if the time for it expires.
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> As for its description: It is a *sunna*, as was narrated by al-Ḥasan [al-Shaybānī] who reported that Abū Ḥanīfa said: "Standing [in prayer] in the month of Ramaḍān is a *sunna* that should not be neglected. It is also narrated that Muḥammad said: "The *tarāwīḥ* is a *sunna*, but not like the *sunna* of Allah's Messenger ﷺ; the *sunna* of Allah's Messenger ﷺ is that which one performs consistently and does not leave save once or twice for one reason or another.

> [But] Allah's Messenger ﷺ did not perform [the *tarāwīḥ*] consistently, having only prayed for a few nights. We have narrated that he prayed it in congregation for two nights and then left it, saying: "I fear lest it be made compulsory upon you." The Companions, however, performed it consistently, and so it is a *sunna* of the Companions.

It bears mentioning here that this prayer was not known by the name "*tarāwīḥ*" during the era of the Messenger of Allah ﷺ. The term *tarāwīḥ* was coined by the Salaf later on, as they would take rest (*yastarīḥ*) between every two units of prayer. It is well known that the imams held divergent opinions on the exact number of units in the *tarāwīḥ* prayer, as there is no revealed text with an explicit indication of the number. There are some narrations that speak generally about this issue, such as the hadith of al-Bukhārī and Muslim in their rigorously authentic collections, on the authority of Ibn ʿUmar, who reported that a man came to the Prophet ﷺ as he was delivering a sermon, and asked: "How should the night prayer be performed?" The Prophet ﷺ replied: "In pairs (*mathnā mathnā*); and if you are worried that dawn is approaching, pray a single unit so your prayer ends on an odd number." This hadith, and those like it, show that it is permissible to perform extra worship without it being considered legally binding or restricted to a set number, even though the default position with regard to prayer is that it is immutably fixed (*tawqīfī*). And Allah Most High knows best.

In al-Ḥāfiẓ Ibn Shāhīn's (d. 385 AH) *Faḍāʾil shahr Ramaḍān* (The Excellent Merits of the Month of Ramaḍān) and al-Būṣīrī's *Itḥāf al-khiyara al-mahara bi* *zawāʾid al-masānīd al-ʿashara* there is a report on the authority of Abū Umāma al-Bāhilī who said: "You have introduced night prayers in Ramaḍān although they were not prescribed for you. The only thing prescribed for you in Ramaḍān is fasting, so if you are to perform the night prayers, be consistent in them, for a people among the Children of Israel—seeking Allah's pleasure—introduced a new act that He did not prescribe for them, but they failed to observe it with due observance, so Allah rebuked them for abandoning it and said: '*And monasticism, which they innovated. . .*'" (al-Ḥadīd: 27) This was narrated by Aḥmad b. Manīʿ and its narrators are *thiqa*.

Another practice that the Companions supported and approved of was ʿAlī's *qunūt* supplication$_{36}$ (may Allah ennoble his countenance!). Ibn Abī Shayba recorded in his *Muṣannaf* with a rigorously authentic chain whose narrators are *thiqa*, on the authority of ʿAbd al-Raḥmān b. Suwayd al-Kāhilī, who related: "ʿAlī recited the *qunūt* in the Dawn Prayer with the following words: 'O Allah! We ask You for help and seek Your forgiveness, and we praise You in the best way and thank You, and we are not ungrateful to You. We forsake and turn away from whoever disobeys You. O Allah! It is You alone we worship and You alone to whom we pray and prostrate. It is to You alone that we run toward and serve. We hope to receive Your mercy, and we fear Your punishment. Surely, the disbelievers will receive Your punishment.'"[181]

A similar report has been narrated from ʿUmar, ʿUthmān, and others. This *qunūt* supplication in the prayer was introduced by ʿAlī without a precedent or revealed text in support of it, yet there is no record of any of the Companions censuring him (may Allah ennoble his countenance!) or anyone else for that matter; what we find instead is their agreement.

Another practice that the Companions supported and approved of was ʿUthmān's ﵁ decision to establish two azans on Friday, even though there was no revealed text in support of that and it was not done during the time of the Prophet ﷺ, nor during the reign of Abū Bakr or ʿUmar ﵄. Al-Bukhārī recorded in his rigorously authentic collection on the authority of al-Zuhrī, on the authority of al-Sāʾib b. Yazīd, who said: "It was ʿUthmān b. ʿAffān ﵁ who added the third$_{37}$ call to prayer on Friday when the population of Medina grew. The Prophet ﷺ only had one muezzin, and the call to prayer on Friday would be made after the imam sat down—that is, on the pulpit (*minbar*)."[182]

In another narration in al-Bukhārī's collection, al-Sāʾib said: "During the time of the Prophet ﷺ and Abū Bakr and ʿUmar ﵄, the call to prayer on Friday would be made when the imam sat on the pulpit. When it was during the caliphate of ʿUthmān b. ʿAffān ﵁ and the population [of Medina] grew, ʿUthmān gave the order that a third call to prayer be made, and it remained as such thereafter."[183]

It appears that most of the Companions did not object to this additional azan, even though the azan is an act of worship based on revelation. But nothing is legislated unless it is contained in the revealed texts (which is why it is not legislated to call the azan during the two Eid prayers or the prayer for rain [*istisqāʾ*] and so on), but ʿUthmān did not have a revealed text to marshal in support of his newly introduced act, yet he saw in it a general benefit to the public, and most if not all of the Companions agreed with his decision. Indeed, some scholars even claimed that there is a tacit consensus (*ijmāʿ sukūtī*) supporting its permissibility since there is no record of any Companion criticizing ʿUthmān for adding it. But that claim—like several claims of alleged consensus—is questionable, although it is strengthened by other narrations of the abovementioned hadith, such as the version that reads: "And no one rebuked him for that, but they did rebuke him when he completed the prayer at Mina."[184]

There is, however, a narration where some of the Companions, such as Ibn al-Zubayr and Ibn ʿUmar, criticized the institution of the second call to prayer. Ibn Abī Shayba recorded in his *Muṣannaf* with a rigorously authentic chain on the authority of Ibn ʿUmar, who said: "The first azan on Friday is an innovation."[185]

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī*:

> Ibn Abī Shayba recorded from the route of Ibn ʿUmar, who said: "The first azan on Friday is an innovation." This could possibly be interpreted as a criticism, or it could be interpreted to mean that it did not exist during the time of the Prophet ﷺ. Everything that did not exist in his time is called an innovation, however some of those things are good and some of those things bad.[38]

Imam al-Qurṭubī records in his *al-Jāmiʿ li aḥkām al-Qurʾān* that while residing in Kufa, ʿAlī b. Abī Ṭālib kept to only one azan during Friday, as it was kept during the time of the Prophet ﷺ, and did not adopt ʿUthmān's practice. Al-Bayhaqī recorded in *Maʿrifa al-sunan wa al-āthār* (2:476): "Al-Shāfiʿī said in the narration of Abū Saʿīd: "ʿAṭāʾ did not believe that ʿUthmān introduced it. He said: 'It was introduced by Muʿāwiya.' Allah knows best. [Elsewhere he said]: 'No matter which of the two introduced it, the way that is most beloved to me is that which existed during the time of the Prophet ﷺ. The azan that requires one to forgo monetary transactions (for one upon whom the Friday Prayer is obligatory) is the azan that was done during the time of Allah's Messenger ﷺ, and that is the azan that is called after the [sun's] zenith and after the imam sits upon the pulpit.'"

Al-Bayhaqī recorded in *Shuʿab al-īmān*: "Abū Ṭāhir al-Faqīh informed us: 'Abū Bakr Muḥammad b. al-Ḥusayn al-Qaṭṭān narrated to us via Ibrāhīm b. al-Ḥārith al-Baghdādī › Yaḥyā b. Abī Kathīr › Ḥammād b. Salama › Thābit al-Bunānī related on the authority of al-Dārimī, who said: "There were two men from the Companions of the Prophet ﷺ who, when they met each other and wanted to part ways, would each recite the chapter '*By time, certainly man is at loss. . .*' (Sūra al-ʿAṣr) after which they would give each other the salutations of peace (*al-salām ʿalaykum*) and part ways."'"[186]

Others have related this on the authority of Ḥammād, on the authority of Thābit, on the authority of ʿUqba b. ʿAbd al-Ghāfir, who said: "There were two men. . ."

The chain of this report is sound and its narrators are *thiqa*, apart from Abū Bakr al-Qaṭṭān, who is *ṣadūq* and fair in his hadith transmissions. I have not come across the second chain of this report. Be that as it may, this particular manner of reciting Sūra al-ʿAṣr was not practiced during the time of the Prophet ﷺ nor is it supported by a revealed text, yet the Companions ﵃ introduced it because it reminded them of Allah Most High and the need to counsel each other with truth and patience.

Al-Ḥāfiẓ ʿAbd al-Razzāq recorded in his *Musnad* with a rigorously authentic chain whose narrators are *thiqa* and from the narrators used by Imam Muslim, on the authority of al-Awzāʿī, who said: "Hārūn b. Riʾāb related to me on the authority of al-Aḥnaf b. Qays, who said: 'I entered the Furthest Mosque in Jerusalem (*Bayt al-Maqdis*) and saw a man who was making several prostrations (i.e., praying several units without a salutation after every two prayer units). This made me feel slightly uneasy, so when he finished I asked him: "Do you know if you finished on an odd or an even number of units?" The man replied: "Even if I do not know, Allah knows!" Then he said: "My beloved Abū al-Qāsim ﷺ informed me. . ."—as he said this he began to weep—"My beloved Abū al-Qāsim ﷺ informed me..."—and as he said this he began once more to weep—"My beloved Abū al-Qāsim ﷺ informed me: 'There is no servant who prostrates with a single prostration to Allah except that, on account of it, Allah raises him one degree, removes from him one sin, and writes for him a good deed.'" I said to him: "May Allah have mercy upon you! Please, tell me who you are!" He said: "I am Abū Dharr, the Companion of Allah's Messenger"; so I shrank into myself out of embarrassment.'"[187]

In this report we see that Abū Dharr ﵁ prayed a large number of units in a single prayer. On the surface it seems that he did not intend a set number; he simply prayed as much as he wanted without offering a closing salutation after every two units. This caused al-Aḥnaf to take exception, as he did not know how many units Abū Dharr had prayed, and he doubted—because of their large number—that Abū Dharr knew either. Abū Dharr's specific method of prayer was unsupported by a revealed text, and that was what earned him al-Aḥnaf's disapproval. The other narrations of this incident show that Abū Dharr took this as his regular practice, so this prayer was not an isolated incident that took place only on that night in the Levant. Abū Dharr explained that his desire to make frequent prostrations to Allah Most High was out of longing for Allah's pleasure, but he did not relate a revealed text in support of the specific manner that he chose to pray, nor did he mention that the Prophet ﷺ prayed in that manner.

Al-Bukhārī recorded in his rigorously authentic collection that ʿAbdullāh b. Masʿūd used to gather his companions together every Thursday consistently and would relate stories to them and instruct them in religious knowledge. But there is nothing from the Prophet ﷺ showing that he gathered people every Thursday in that manner. Al-Bukhārī related on the authority of Abū Wāʾil: "Abdullah used to give religious reminders to people every Thursday. Once a man said: 'O Abū ʿAbd al-Raḥmān! I wish you could give us reminders daily.' ʿAbdullāh b. Masʿūd replied: 'The only thing that prevents me from doing that is my dislike of boring you; I take great care in selecting a suitable time to preach to you just as the Prophet ﷺ used to do for fear of making us bored.'"[188]

There is no revealed text in support of setting this specific time for preaching (which is an act of worship that is intended to draw one near to Allah), and there is no record of the Prophet ﷺ teaching in this specific manner.

Al-Bukhārī recorded in his rigorously authentic collection on the authority of ʿIkrima, on the authority of Ibn ʿAbbās, who said: "Preach to the people once every Friday, and if you will not stick to that, then preach to them twice, and if you want to preach more, then let it be three times per week—but do not make the people bored with this Quran. Let me not find you coming to some people who are engaged in conversation and interrupting their talk by preaching to them, lest you should cause them to be bored. Rather keep silent, and if they ask you, preach to them when they are eager to hear what you have to say. Refrain from the use of rhyme in invocations, for I observed that the Messenger of Allah ﷺ and his Companions did only that (that is, refrained from the use of rhyme in invocation)."[189]

Ibn ʿAbbās' ruling that people should gather to hear reminders once every Friday is not supported by a revealed text and was without precedent.

Instances where the Companions disapproved of certain practices after the passing of the Prophet ﷺ, the guiding principle of their disapproval being the opposition of those new practices to the general texts and guidance of the Prophet ﷺ, not his non-performance of those acts

Ibn ʿAbbās ؓ disapproved of the changes that took place to the prophetic way of Jihad during the reign of the four Rightly Guided Caliphs (may Allah be pleased with them all). The basis of Jihad is to make the word of Allah the uppermost. That is Allah's command in Sūra al-Naḥl: "*Indeed, Allah orders justice and excellence, and giving* *to close kin; and He forbids indecency and evil. With this He exhorts you that perhaps you may take heed.*" Other objectives of Jihad include the elimination of oppression and tyranny from humanity, freeing servants from worship and servitude to creation and taking them to the worship of the Lord of creation (Glorified and Exalted is He!), establishing the truth, extending aid to the weak, providing hope to humanity, and spreading a culture of mercy, tolerance, and positive relations.

But when Jihad was transformed into war for the sake of material, political, and economic expansion (and other worldly aims), Ibn ʿAbbās advised his student Abū Jamra to aim for following the *sunna* of Jihad and not the innovations of the rulers that went against it. He counseled him to aspire for the Hereafter and seek it out and fight for otherworldly objectives. The hadith master ʿAbd al-Razzāq al-Ṣanʿānī recorded with a rigorously authentic chain whose narrators were used by al-Bukhārī and Muslim, on the authority of Maʿmar, on the authority of Ayyūb, on the authority of Abū Jamra al-Ḍubaʿī, who said: "We wage battle with these rulers and they fight in pursuit of the world." Ibn ʿAbbās replied: "But you must fight for your portion of the Hereafter." Ibn ʿAbbās ﵄ passed away in the year 69AH.

Ibn ʿAbbās disapproved of Muʿāwiya's practice during the Hajj. Aḥmad recorded in his *Musnad* with a rigorously authentic chain whose narrators are all *thiqa* and used by Imam Muslim, on the authority of Abū Ṭufayl, who said: "I saw Muʿāwiya circumambulate the House with ʿAbdullāh b. ʿAbbās to his left. I followed the two closely behind them and could hear their words. All of the sudden, Muʿāwiya reached over to touch the

Shāmī and ʿIraqī corners, and Ibn ʿAbbās said to him: 'The Messenger of Allah ﷺ would only touch the Yemeni corner and the [Black] Stone.' Muʿāwiya said: 'Leave me be, Ibn ʿAbbās; there is nothing of the House that should be neglected.' Not to be thwarted by his response, each time Muʿāwiya touched the other corners Ibn ʿAbbās would repeat his comment."[190]

In al-Ṭabarānī's wording in *al-Muʿjam al-awsaṭ*, as well as al-Ṭaḥāwī's in *Sharḥ maʿānī al-āthār*, it reads: "Muʿāwiya b. Abī Sufyān circumambulated the House and was touching each of its corners, whereupon Ibn ʿAbbās ﵄ asked him: 'Why are you touching these corners (the Shāmī and ʿIrāqī corners) when the Messenger of Allah did not touch them?' Muʿāwiya replied: 'There is nothing of the House that should be neglected.' Ibn ʿAbbās said [reciting the verse]: '"*Certainly, there is for you in the Messenger of Allah a good example*,"' to which Muʿāwiya said: 'You have spoken truthfully.'"[191]

To reiterate: The fact that the Prophet ﷺ did not touch the four corners of the Sacred House after explaining—with words and actions—the Sunna way of circumambulation indicates restriction. The manner of circling the House is a well-established Sunna, so no one is allowed to take it upon himself to add anything to it, and this is why Ibn ʿAbbās criticized Muʿāwiya.

Abū Saʿīd al-Khudrī condemned the Umayyad governors who changed the Sunna of the Prophet ﷺ by praying the Eid prayer after the sermon during the reign of Marwān b. al-Ḥakam, the governor of Medina appointed during Muʿāwiya's rule. Al-Bukhārī recorded in his rigorously authentic collection on the authority of Abū Saʿīd al-Khudrī, who said: "The Messenger of Allah ﷺ used to proceed to the prayer-place (*muṣallā*) during the Eid of breaking the fast and the Eid of the sacrifice (Eid al-Fiṭr and Eid al-Aḍḥā), and the first thing he would start with was the prayer, after which he would stand up facing the people as they were sitting in their prayer rows and exhort them and counsel them and enjoin them [to good]. After that, if he wanted to send out an army for a mission, he would give them his orders, then he would leave. The people continued to follow this tradition until I went out with Marwān, governor of Medina, for the Eid al-Fiṭr or Eid al-Aḍḥā. When we reached the prayer-place, lo, there was a pulpit constructed by Kathīr b. al-Ṣalt; Marwān wanted to ascend it before praying, so I grabbed a hold of one of his garments, but he pulled them back and ascended the pulpit and delivered the sermon before the prayer. I said to him: 'By Allah! You have altered [the Prophetic tradition]!' to which he replied: 'O Abū Saʿīd! Gone is what you know.' I said to him: 'By Allah! That which I know is better than what I do not know.' Marwān said: 'People were not sitting to listen to our sermon after the prayer, so I delivered it before the prayer!'"[192]

In the wording of this report found in Muslim's collection, on the authority of Abū Saʿīd al-Khudrī, it reads: "Marwān pulled my hand as if he was taking me toward the pulpit, while I was pulling him in the direction of the prayer area. After I saw what he was doing I asked: 'Why are you not praying first?' and he replied: 'No, Abū Saʿīd, gone is what you know.' I said to him thrice: 'No, by the One in Whose Hand is my soul! You will never come with anything better than what I know!' After this he left."[193]

One possible reason for the Medinans' refusal to sit and listen to the sermons of Marwān and his ilk among the Umayyads was the fact that they introduced the practice of publically vilifying the noble Companions ؓ while on the pulpits. Marwān was of the earliest of the Umayyads to institutionalize this horrid practice, as is recorded in *Ṣaḥīḥ Muslim* on the authority of Ṭāriq b. Shihāb, who said: "The first person to deliver the sermon before the prayer on Eid was Marwān. When he did it a man stood up and said: 'The prayer is before the sermon!' but Marwān said: 'That has been left in the past.' Abū Saʿīd said: 'As for this man (the one who corrected Marwān), he has carried out his duty, for I heard the Messenger of Allah ﷺ say: "Whosoever among you sees an evil let him change it with his hand, and if he is unable let him change it with his tongue, and if he is unable then let him change it with his heart, and that is the weakest of faith."'"[194]

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī*: "Ibn al-Mundhir reported on the authority of Ibn Sīrīn that the first person to introduce this practice was Ziyād in Basra."[39] In other words, he was the first person to deliver the sermon of Eid before the prayer. The same view was recorded by Qāḍī ʿIyāḍ in *Ikmāl al-muʿlim* (3:289–290). Al-Ḥāfiẓ Ibn ʿAbd al-Barr stated in *al-Istidhkār*: "Muʿāwiya was the first one to introduce it; Marwān and Ziyād were merely his governors."

The same point applies to the call to prayer that was also introduced before the Eid prayers. The cause of Abū Saʿīd's censure is clear: a Prophetic tradition was replaced by an Umayyad tradition. The Prophet ﷺ explained what is to be done during the Eid, and he prayed Eid without either an azan or call to commencement, and he prayed before the sermon and taught his Companions what should be done on the Eid. His silence during a situation requiring explication indicates restriction, so no one has the right to add or subtract from it since the question here is not one of mere non-performance, but of direct contravention of an established *sunna*.

The esteemed Companion Kaʿb b. ʿUjra ﵁ condemned ʿAbd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān for sitting down as he delivered the Friday sermon since that was not the *sunna* of the Messenger of Allah ﷺ, who did not deliver the sermons while seated. The Prophet ﷺ would speak until he completed his sermon and would not sit down. He demonstrated practically what should be done, and so it cannot be considered a simple non-performance; rather, the Sunna is to abstain from sitting, and to sit during the sermon goes against the well-established Prophetic tradition and replaces it with an innovation. This is why Kaʿb b. ʿUjra ﵁ criticized ʿAbd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān. Muslim recorded in his rigorously authentic collection "Kaʿb b. ʿUjra entered the Mosque as ʿAbd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān was delivering the sermon while sitting. Kaʿb said: 'Look at this vile person delivering the sermon while sitting down, even though Allah says: "*And when they saw a transaction or a distraction they rushed to it and left you standing*"!'"[195]

It is said that the first person to deliver a sermon while sitting was Ziyād b. Abīhi. It is also attributed to others. Ibn Abī Shayba recorded with a rigorously authentic chain—assuming that it is not affected by Ibn Isḥāq's *tadlīs*—on the authority of Yaḥyā b. Watthāb, who said: "The first person to sit on a pulpit for the two Eids and have the azan called during them was Ziyād, otherwise known as Ibn Abī Sufyān."[196] Ibn Abī Shayba also recorded in his *Tārīkh al-Madīna*, on the authority of al-Ḥasan al-Baṣrī, as did Ibn Abī ʿĀṣim in *al-Awāʾil* and *al-Āḥād wa al-mathānī*: "Abū Bakr b. Abī Shayba narrated to us from Jarīr, who related on the authority of Mughīra, on the authority of al-Shaʿbī, who said: 'The first person to deliver a sermon while sitting was Muʿāwiya, who began doing it after he gained weight and his belly grew large.'"[197] The chain of transmission in this report is rigorously authentic up to al-Shaʿbī and its narrators are all *thiqa*.

It is recorded in *al-Maqṣad al-ʿalī fī zawāʾid Abī Yaʿlā al-Mawṣilī* on the authority of Abū Khaythama, who said: "Yaʿqūb b. Ibrāhīm narrated to us via his father who narrated on the authority of Ibn Isḥāq › Muḥammad b. ʿAbd al-Raḥmān › Mujālid b. Saʿīd, on the authority of al-Shaʿbī, on the authority of Masrūq, who said: "ʿUmar b. al-Khaṭṭāb ascended the pulpit of Allah's Messenger ﷺ and said: "O people! What is this extravagance in the dowries awarded to women? During the time of the Messenger of Allah ﷺ and his Companions the dowries given to women [in marriage] were four hundred dirhams or less; if such exorbitant dowries were a token of honor in this world or seen as an act of piety in the sight of Allah you would not have beaten them to it. I will not acknowledge a man who gives more than four hundred dirhams in dowry!" After this ʿUmar descended from the pulpit and a woman from Quraysh objected to his comments, saying: "O Leader of the Believers! Are you really forbidding people from giving brides more than four hundred dirhams in dowry?" "Yes,"

ʿUmar said. “Well,” she said, “haven’t you heard what Allah, Most Exalted, has revealed in the Quran?” ʿUmar asked: “And what is that?” She said: “Have you not heard Allah, Most Exalted, say: ‘*And if you have given them an enormous sum of gold as a dower, take not the least bit of it back. Would you take it unjustly and in manifest sin?*’?” Upon hearing this verse, ʿUmar said: “O Allah, I seek Your forgiveness; everyone has better understanding that ʿUmar!” After that, ʿUmar went back and ascended the pulpit and proclaimed: “O people! I had previously forbidden you from increasing women’s dowries beyond four hundred dirhams, but whosoever wishes to give of his wealth what he likes he may do so without restriction.”’”[198]

The chain of transmission for this report would be sound were it not for Mujālid b. Saʿīd, who was declared weak by most hadith scholars, so he is considered weak. His narrations, however, should be closely examined: they are non-problematic if corroborated by the reports of *thiqa* narrators, but when they are isolated narrations from him they are weak and more. The imams of hadith transmission also remark that his narrations on the authority of al-Shaʿbī are strong since the two of them were close and spent a great deal of time together.

This woman censured ʿUmar ؓ because his prohibition was in clear opposition to a definitive verse of the Quran. ʿUmar’s retraction is to be counted among his many virtues and instances where he submitted wholly to the truth when it became clear to him ؓ.

The Companion ʿUmāra b. Ruʾayba ؓ condemned Bishr b. Marwān b. al-Ḥakam for raising his hands in supplication as he delivered the Friday sermon. Imam

Muslim recorded in his rigorously authentic collection on the authority of ʿUmāra b. Ruʾayba: "[ʿUmāra b. Ruʾayba] saw Bishr b. Marwān raising his hands in supplication while on the pulpit during the Friday prayer. ʿUmāra said: 'May Allah make those two hands ugly! I saw that the Messenger of Allah ﷺ never did anything more with his hand than this'—and his pointed with his index finger."[199]

ʿUmāra felt that he was obliged to condemn Bishr's action because it was an innovation that altered the Prophetic Sunna and replaced it with something else. That is because ʿUmāra and others of the Companions witnessed the Prophet ﷺ and there is nothing to show that he raised his hands in supplication while delivering the Friday sermon. This, as you can see, is different from a mere non-performance, as the Prophet ﷺ explained what should be done during the Friday prayer and did not raise his hands in supplication. Once again, silence during a situation requiring explication indicates restriction.

Ibn ʿAbbās spoke out against leaving the *talbiya* (audible Hajj and ʿUmra invocation) at Arafat. Al-Nasāʾī recorded in his *Sunan*, as did al-Ḥākim in *al-Mustadrak* (which he declared rigorously authentic according to the conditions set forth by al-Bukhārī and Muslim), al-Ḍiyāʾ al-Maqdisī in *al-Aḥādīth al-mukhtāra*, and Ibn Khuzayma in his rigorously authentic collection: "ʿAlī b. Muslim narrated to us via Khālid b. Makhlad › ʿAlī b. Ṣāliḥ › Maysara b. Ḥabīb › al-Minhāl b. ʿAmr, on the authority of Saʿīd b. Jubayr, who said: 'We were with Ibn ʿAbbās at Arafat when he said to me: "O Saʿīd! Why is it I do not hear the people uttering the *talbiya*?" I replied: "It is because they are afraid of Muʿāwiya."

Hearing that, Ibn ʿAbbās came out of his tent and said [audibly]: “*I respond to Your call, O Allah*, for they have abandoned the Sunna out of hatred for ʿAlī!” Abū Bakr said: “The Prophetic reports showing that the Prophet ﷺ continued to utter the *talbiya* until he cast the *jamarāt* stones indicate that he would utter it while upon Arafat.”’”[200]

The narrators of this report are all *thiqa*, save for Khālid b. Makhlad who is *ṣadūq* and among the narrators used by al-Bukhārī and Muslim. A large group of traditionalists have narrated from him. Some have declared him *thiqa* while others have declared him weak on account of his Shiite leanings, but he does not stand accused in the eyes of the hadith imams. In any case, this narration is also recorded by Aḥmad and Ibn Abī Shayba on the authority of Ismāʿīl b. ʿAliyya, on the authority of Ayyūb al-Sakhtiyānī, on the authority of Saʿid b. Jubayr, on the authority of Ibn ʿAbbās, and both chains are fully connected and rigorously authentic, and the narrators are used by al-Bukhārī and Muslim, and the wording is nearly identical.

Ibn ʿAbbās’ censure was because the Prophet’s Sunna during the Hajj was established, and what the Prophet did during the Hajj was in a context of teaching. This proves that the *talbiya* should be uttered and not abandoned, and no one has any right to add or subtract from the Prophet’s Sunna ﷺ.

Ibn ʿUmar criticized his father ʿUmar ﵁ for forbidding *Hajj tamattuʿ*[40] arguing that since it was the Sunna of the Prophet ﷺ his proscription is an innovation contrary to the Sunna. Al-Tirmidhī recorded with a rigorously authentic chain on the authority of Ibn Shihāb, who said that Sālim b. ʿAbdullāh related to him that he heard a man from the Levant ask ʿAbdullāh b. ʿUmar about *tamattuʿ* with ʿUmra until the Hajj, and ʿAbdullāh b. ʿUmar replied: "It is lawful (*ḥalāl*)." The man from the Levant said: "But your father forbade it." ʿAbdullāh b. ʿUmar said: "If my father forbade it but the Messenger of Allah ﷺ performed it, whose command should we follow? The command of my father or Allah's Messenger?" The Levantine man replied: "Of course we should follow the command of the Messenger of Allah ﷺ." ʿAbdullāh b. ʿUmar said: "The Messenger of Allah performed it."

There is no doubt that ʿUmar did not forbid *Hajj tamattuʿ* with the intention of making it legally prohibited; rather, it was either made optional or he suspended it temporarily in the interest of public welfare or other benefits that he saw at the time. Despite that, ʿAbdullāh b. ʿUmar rejected his position.

Ibn ʿAbbās also criticized those who forbade *Hajj tamattuʿ* since he saw the prohibition against it as an innovation that contravened the Sunna of Abū al-Qāsim ﷺ. Imam Muslim recorded in his rigorously authentic collection on the authority of Shuʿba, who said "I heard Abū Jamra al-Ḍubaʿī say: 'I set about to perform the *Hajj tamattuʿ* but people were forbidding me from it, so I went to Ibn ʿAbbās and asked him about it. He told me to do it, so I continued on the House and went to sleep. As I was sleeping someone approached me in my dream and said: "May you have an accepted ʿUmra and a pious Hajj!" I later went to Ibn ʿAbbās and related to him my dream, to which he said: "Allah is the Greatest! Allah is the Greatest! The Sunna of Abū al-Qāsim ﷺ!"'"[201]

In al-Bukhārī's version: "He (Ibn ʿAbbās) said to me: 'Stay with me and I will grant you a portion of my wealth.' Shuᶜba said: 'I asked why and he said: "On account of the dream that you saw."'"[202]

Saᶜd b. Abī Waqqās ؓ reproached al-Ḍaḥḥāk b. Qays al-Fihrī al-Shāmī (a Companion) for imputing ignorance upon those who issued rulings in support of *Hajj tamattuᶜ*, since, he reasoned, forbidding it was an innovation in the religion and a change to the Sunna of the Prophet ﷺ. Ibn Ḥibbān recorded in his *Ṣaḥīḥ*, and the hadith is rigorously authentic and with corroborating narrations in the *Sunan* of al-Bayhaqī and others, from the hadith of Saᶜd on the authority of Muḥammad b. ᶜAbdullāh b. Nawfal, who said that he heard al-Ḍaḥḥāk b. Qays say during the Hajj performed under the leadership of Muᶜāwiya b. Abī Sufyān: "No one issues a ruling to perform the *Hajj tamattuᶜ* save one who is ignorant of Allah's commands." Hearing this, Saᶜd b. Abī Waqqāṣ said: "Evil is what you say, O nephew! By Allah, the Messenger of Allah ﷺ did it and we did it alongside of him."

Ibn Masᶜūd and others criticized ᶜUthmān b. ᶜAffān ؓ for completing the prayer at Mina. Others followed ᶜUthmān in this practice later. Despite this practice, Ibn Masᶜūd completed his prayer behind him because he believed that dissention was a worse evil than completing the prayer there. Al-Bukhārī recorded in his rigorously authentic collection on the authority of ᶜAbd al-Raḥmān b. Yazīd, who said "ᶜUthmān b. ᶜAffān ؓ led us in prayer at Mina and prayed four units. When this was brought to the attention of ᶜAbdullāh b. Masᶜūd he said: 'To Allah we belong and to Him we shall return! I prayed two units behind the Messenger of Allah ﷺ when he led prayer at Mina; I also prayed two units behind Abū Bakr al-Ṣiddīq ؓ and ᶜUmar during their respective reigns, but alas, would that my portion be two units in succession to each other [instead of four units together]!'"[203]

This hadith was also recorded by Abū Dāwūd in his *Sunan* with additional details that clarify some of the reasons that motivated ʿUthmān ؓ to complete the prayer in four units. Abū Dāwūd related on the authority of ʿAbd al-Raḥmān b. Yazīd, who said: "ʿUthmān prayed four units while at Mina, so ʿAbdullāh [b. Masʿūd] said: 'I prayed two units when I prayed behind the Prophet ﷺ and when I prayed behind Abū Bakr and ʿUmar. . .'" In the wording of this narration on the authority of Ḥafṣ it reads: "During the beginning of his reign, ʿUthmān had prayed it as four units. . ." And in the wording of this narration from Abū Muʿāwiya: "Then dissention took root. I would have wished to pray four units offered in two pairs." Al-Aʿmash said: "Muʿāwiya b. Qurra related to me from his shaykhs that ʿAbdullāh [b. Masʿūd] prayed four units and then someone said to him: 'You criticized ʿUthmān but here you are praying four units too!" In response, ʿAbdullāh said: 'Dissention is evil.'

"[In another report:] Muḥammad b. al-ʿAlā narrated to us via Ibn al-Mubārak on the authority of Maʿmar, on the authority of al-Zuhrī, who said: 'The reason why ʿUthmān prayed four units at Mina was because he had resolved to stay in Mecca after the Hajj [and thus the dispensation of shortening the prayer no longer applied]. Hannād b. al-Sarrī narrated to us on the authority of Abū al-Aḥwaṣ, on the authority of al-Mughīra, on the authority of Ibrāhīm, who said: "ʿUthmān prayed four units because he had taken Mecca as his domicile."'

"Muḥammad b. al-ʿAlā narrated to us via Ibn al-Mubārak, on the authority of Yūnus, on the authority of al-Zuhrī, who said: 'When ʿUthmān collected the monies at Taif and desired to reside [for a while], he prayed the full number of units [since the dispensation of shortening the prayer no longer applied], and that was the position adopted by the imams after him.'

"[Elsewhere:] Mūsā b. Ismāʿīl narrated from Ḥammād on the authority of Ayyūb, on the authority of al-Zuhrī, who said: "ʿUthmān b. ʿAffān ﵁ prayed the full length of the prayer at Mina because of the desert Arabs who were new to the faith. They were many that day and so he prayed four units in order to teach them that the prayer is four units.'"[204]

Aḥmad recorded in his *Musnad* with a chain that does not go past (*lā yanzil ʿan*) al-Ḥasan, on the authority of Yaḥyā b. ʿAbbād b. ʿAbdullāh b. al-Zubayr, on the authority of his father ʿAbbād b. ʿAbdullah b. al-Zubayr, who said: "When Muʿāwiya arrived on the way to Hajj we traveled with him to Mecca. Upon our arrival, he led us in the Afternoon prayer and prayed it as two units, after which he went to the Dār al-Nadwa. But during ʿUthmān's reign, once he would arrive in Mecca, he would pray the full number of units; he would lead us in the Afternoon prayer, the Evening prayer, and the Nightfall prayer, each as four units. When he would go out to Mina and Arafat he would shorten the prayer, and once he completed the Hajj and resided for a time in Mina he would no longer shorten the prayers, until he finally left from Mecca. So after Muʿāwiya led us in the Afternoon prayer in two units, Marwān b. al-Ḥakam and ʿAmr b. ʿUthmān both got up and said to him: 'No one has disgraced your cousin worse than you!' Puzzled, Muʿāwiya asked: 'What do you mean?' They said: 'Do you not know that he prayed the full prayer (four units) in Mecca?' Muʿāwiya said: 'Woe unto you! Is that it? I prayed the Afternoon prayer as two units behind the Messenger of Allah ﷺ and behind Abū Bakr and ʿUmar ؓ.' Marwān and ʿAmr said: 'Well, your cousin prayed it in full, and your divergence from his practice is a disgrace!' After that, when the time for the Evening prayer arrived, Muʿāwiya came out and prayed it as four units."[205]

Umm Salama reproached Samura b. Jundub for innovating [the ruling that] a woman should make up the prayers she missed during her menses, since what is transmitted is that the Prophet ﷺ would order his wives to make up their missed fasts but not their missed prayers, even though the conditions were such that it would have been obligatory for the Prophet ﷺ to explain that were it legislated, thus proving that it is not required and hence an innovation. It was recorded by Abū Dāwūd, al-Bayhaqī (in his *Sunan*), and al-Ḥākim in his *Mustadrak* (who authenticated it, and whose authentication was confirmed by al-Dhahabī), on the authority of Mussa al-Azdiyya, who said: "I performed the Hajj and went to visit Umm Salama. I said to her: 'O Mother of the Believers! Samura b. Jundub orders the women to make up the prayers they missed on account of their menses.' She replied: 'They need not make them up; during the time of the Prophet ﷺ a woman would remain for forty days with postnatal bleeding, yet the Prophet ﷺ would never tell her to make up the prayers she missed during that period.'"[206]

The narrators of this chain are *thiqa*, save Mussa, who is acceptable as Ibn Ḥajar said in *Taqrīb*. This hadith has several other corroborating reports.

Muslim and Abū Dāwūd recorded on the authority of Muʿādh that a woman asked ʿĀʾisha: "Does a menstruating woman need to make up her missed prayers?" ʿĀʾisha replied: "Are you a Ḥarūrī?[41] We would menstruate during the time of the Messenger of Allah ﷺ and we would not make up our missed prayers, nor would he order us to make them up."[207]

In the *Muṣannaf* of ʿAbd al-Razzāq: "Ibn Jurayj informed us on the authority of ʿAṭāʾ: 'I asked him (ʿAṭāʾ): "Does a menstruating woman make up her missed prayers?" He replied: "No. That is an innovation."' And on the authority of Maʿmar, on the authority of Yaḥyā b. Abī Kathīr, on the authority of ʿIkrima, who was asked: 'Does a menstruating woman make up her missed prayers?' He replied: 'No. That is an innovation.'"[208]

ʿAbdullāh b. ʿUmar reproached his son Bilāl b. ʿAbdullāh for swearing an oath that he would forbid women from coming to the mosque, since that is an innovation that contradicts the established Sunna of the Prophet ﷺ. Muslim recorded in his rigorously authentic collection on the authority of Shihāb, who said: "Sālim b. ʿAbdullāh informed me that ʿAbdullāh b. ʿUmar said: 'I heard the Messenger of Allah ﷺ say: "Do not forbid your womenfolk from the mosques if they seek your permission to go." But Bilāl b. ʿAbdullāh said: "I swear by Allah, we shall prevent them from going!" Upon hearing this, ʿAbdullāh (his father) turned to him and uttered against him a grievous insult that I have never heard before. He then said: "I relate to you something from the Messenger of Allah ﷺ and you dare tell me you will prevent them?"'"[209]

Al-Ṭabarānī recorded in *al-Muʿjam al-kabīr* with a sound chain on the authority of Bilāl b. ʿAbdullāh b. ʿUmar al-Khaṭṭāb, on the authority of his father, who said: "The Messenger of Allah ﷺ said: 'Do not forbid women their share of the mosques if they seek your permission to go." Bilāl said: "I swear by Allah, I will prevent them from going!" Upon hearing this, ʿAbdullāh said: "O enemy of Allah! I say that the Messenger of Allah ﷺ said something and you dare say you are going to prevent them?"[210]

One might argue that the majority of women in our day and age adorn and beautify themselves, so if they are given leave to attend the mosques many harms will come to society. And what's more, Imam Muslim recorded in his rigorously authentic collection on the authority of our master ʿĀʾisha ﵂ the wife of the Prophet, who said: "Had the Messenger of Allah ﷺ seen what women have done after him he would have forbidden them from coming to the mosques."[211]

And one might argue that women attended the mosque during the time of Allah's Messenger ﷺ but that permission was specific for him to the exclusion of others.

In response to this objection, we say: Using ʿĀʾisha's statement as a proof for this issue doesn't hold weight, because it is the statement of a Companion, and a statement of a Companion cannot be used to contradict established and sound hadith reports from the Prophet ﷺ. ʿĀʾisha ﵂ did not intend to cancel out a legal ruling. Instead, she was amplifying her warnings against harms. Moreover, there is no record of ʿĀʾisha forbidding women from visiting the mosques, and even if there was a report to that effect it would not constitute a binding legal proof, since it would contradict the explicit hadith reports. Allah knows best.

Al-Bukhārī recorded in his rigorously authentic collection, on the authority of Nāfiʿ, on the authority of Ibn ʿUmar, who said: “One of ʿUmar’s womenfolk used pray the Dawn and Night prayers in congregation in the mosque, so someone asked her: ‘Why do you go out when you know that ʿUmar dislikes it and is jealously protective?’ She replied: ‘If that’s so, why doesn’t he forbid me? The questioner said: ‘He is prevented due to the saying of the Messenger of Allah ﷺ: “Do not prevent Allah’s maidservants from His mosques.”’”[212]

Muslim recorded in his rigorously authentic collection on the authority of Mujāhid, on the authority of Ibn ʿUmar, who related that the Prophet ﷺ said: “Do not prevent women from going out at night to the mosques.”[213]

And Abū Dāwūd, al-Dārimī, Aḥmad, and others recorded on the authority of Abū Hurayra, who related that the Prophet ﷺ said: “Do not prevent Allah’s maidservants from His mosques. Let them be careful to go without emitting fragrance.”[214]

This hadith is rigorously authentic.

Abū al-Dardāʾ reproached Muʿāwiya in the Levant for innovating the practice of selling gold and silver for more than their weighed value. Mālik recorded in the *Muwaṭṭaʾ* with a rigorously authentic chain whose narrators are found in the collections of al-Bukhārī and Muslim: “On the authority of Zayd b. Aslam, on the authority of ʿAṭāʾ b. Yasār, who related that Muʿāwiya b. Abī Sufyān sold a gold or silver goblet for more than its weight. Abū al-Dardāʾ said: 'I heard the Messenger of Allah ﷺ forbidding such sales except like for like.' Muʿāwiya said to him: 'I don't see any harm in it.' Abū al-Dardāʾ said: 'Who will excuse me from Muʿāwiya? I inform him of something from the Messenger of Allah ﷺ while he informs me of his personal opinion! I will not live in the same land as you!'"[215]

Toward the end of his life, Anas b. Mālik ؓ wept as he entered Damascus and saw first hand the numerous innovations that had replaced and contravened the Prophetic Sunna, and witnessed the neglect toward the *sunna*s that remained, such as the delay of the prayer past its time. Weeping, of course, is a form of censure. Al-Bukhārī recorded in his rigorously authentic collection, on the authority of al-Zuhrī, who said: "I went to see Anas b. Mālik and found him weeping. I asked him: 'What brings you to weep so?' He said: 'I do not recognize anything that I have known except for this prayer, and even it is neglected!'"[216]

Al-Ḥāfiẓ Ibn Ḥajar says in his commentary on this hadith in *Fatḥ al-Bārī*:

> His statement "I have known" refers to what he witnessed in the time of the Messenger ﷺ. In his statement "except for this prayer" the word prayer is in the accusative form (*naṣb*). This means he did not recognize any acts of obedience being practiced correctly except for the prayer. Regarding his statement "and even it is neglected," al-Muhallab said: "The meaning of neglect here is delaying it past its recommended

> time; it does not mean they delayed it past its time completely." This is al-Muhallab's remark, and a group of scholars took his lead in this view, although it does not correspond to the chapter heading of the hadith, and is contradicted by historical facts.
>
> It is authentically reported that al-Ḥajjāj and his governor al-Walīd, and others, would delay the prayer completely past its time. The reports that attest to this are famous. One of them, reported by ʿAbd al-Razzāq on the authority of Ibn Jurayj, relates that ʿAṭāʾ said: "Al-Walīd delayed the Friday Prayer until evening came, after which I came and prayed the Afternoon prayer before sitting down, and prayed the Evening prayer in a sitting position while making nodding motions as he delivered the sermon." ʿAṭāʾ did that out of fear for his life lest he be killed. Another report on this is recorded by Abū Nuʿaym, al-Bukhārī's teacher, in his *Kitāb al-ṣalāt*, from the route of Abū Bakr b. ʿUtba, who said: "I prayed next to Abū Juḥayfa, and when al-Ḥajjāj delayed the prayer until evening time, Abū Juḥayfa stood up and prayed [on his own]." And from the route of Ibn ʿUmar it states that he used to pray with al-Ḥajjāj, but when al-Ḥajjāj began to delay it he stopped attending the congregation with him. And there is another report from the route of Muḥammad b. Abī Ismāʿīl, who said: "I was at Mina as some government documents were being read to al-Walīd. This resulted in them delaying the prayer, so I looked over at Saʿīd b. Jubayr and ʿAṭāʾ and saw both of them making nodding motions as they were sitting down [in prayer]."[42]

The "neglect of the prayer" that Anas spoke about meant not only that it was delayed past its time, but also—and Allah knows best—that its quality and form had been neglected, and was not as the Messenger of Allah ﷺ used to pray it. Al-Bukhārī recorded in his rigorously authentic collection on the authority of Muṭarrif, who said: "ʿImrān and I prayed behind ʿAlī b. Abī Ṭālib ؓ and when he would prostrate he would say '*Allāhu akbar*,' and when he would rise from the prostration he would say '*Allāhu akbar*,' and when he would stand up to start the next unit of prayer he would say '*Allāhu akbar*.' So after ʿAlī uttered the closing salutations ʿImrān took me by the hand and said: 'This is the same prayer that Muḥammad ﷺ led us in!' or he said 'This prayer reminds me of Muḥammad's prayer ﷺ!'"[217]

Muṭarrif is the son of ʿAbdullāh b. al-Shikhhīr al-Azdī al-Baṣrī. He was born during the time of the Prophet ﷺ. ʿImrān is the son of Ḥuṣayn al-Azdī, a well known Companion. From this narration we get the impression that the form of the prayer as it was prayed by the Prophet ﷺ during his time had become forsaken and strange, and this hints at their censure. Perhaps the audible utterance of "*Allāhu akbar*" was one of the *sunna*s that were abandoned after the Prophet's time ﷺ. That would be supported by the narration found in Aḥmad's *Musnad* with a fully connected chain whose narrators are *thiqa*, on the authority of Abū Mūsā al-Ashʿarī, who said: "When we were in Basra, [ʿAlī] b. Abī Ṭālib reminded us of the prayer we used to pray with Allah's Messenger ﷺ. He would utter '*Allāhu akbar*' when he prostrated and when he stood. I do not know if we had forgotten it or purposely left it."[218]

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī*:

> Who was the first person to omit the [audible] *takbīr*? It is said that ʿUthmān b. ʿAffān was

> the first to leave it after he became old and his voice weakened. This carries the possibility that the audible utterance was left purposely. Al-Ṭabarānī records on the authority of Abū Hurayra that Muʿāwiya was the first person to omit the *takbīr*. Abū ʿUbayd records that Ziyād was the first person to omit it. This, however, does not contradict the former report, since Ziyād omitted it because Muʿāwiya omitted it, and it seems as if Muʿāwiya omitted it because ʿUthmān omitted it. This has led to a large group of scholars taking the position that the *takbīr* should be uttered inaudibly, and this is borne out by the coming hadith of Abū Saʿīd in the chapter "[The Imam] Should Utter the *Takbīr* as He Rises from the Two Prostrations." Al-Ṭaḥāwī, however, records that a folk used to omit the *takbīr* when going into prostration and not when rising. He said: "That was the practice of the Umayyads."[43]

Aḥmad related in his *Musnad* with a rigorously authentic chain whose narrators are *thiqa*: "Ziyād b. al-Rabīʿ Abū Khidāsh al-Yuḥmadī narrated to us, saying: 'I head Abū ʿImrān al-Jawnī say: "I heard Anas b. Mālik say: 'I do not recognize anything today that we used to practice during the time of Allah's Messenger ﷺ!' We asked him: 'What about the prayer?' and he said: 'Don't you do such-and-such in the prayer as you have come to know?'"'"[219]

In addition to the Companions, the Followers (*Tābiʿūn*) and the Followers of the Followers among the third generation censured acts that they deemed in opposition to the Sunna of the Prophet ﷺ—not merely because the Prophet ﷺ omitted them. There are many examples that will illustrate this.

Aḥmad recorded in his *Musnad*: “Surayj b. al-Nuʿmān narrated to us via Baqiyya › Abū Bakr b. ʿAbdullāh › Ḥabīb b. ʿUbayd al-Raḥabī, on the authority of Ghuḍ ayf b. al-Ḥārith al-Thumālī, who said: “ʿAbd al-Malik b. Marwān bid my presence and when I came to him he said: “O Abū Asmāʾ! We have gathered people upon two matters.” I asked: “What are they?” He said: “Raising hands [in supplication] while on the pulpit on Friday and storytelling (*qaṣaṣ*) after the Dawn and Evening prayers.” I said: “These might be the best of your innovations to which you invite me, but I shall not respond whatsoever.” He asked: “Why?” and I said: “Because the Prophet ﷺ said: ‘No people introduce a novel matter except that a *sunna* is removed in its place.’ Lo, to hold fast to a *sunna* is better than innovating!’”’”[220]

This hadith is sound, Allah willing. Its grading revolves around the status of Abū Bakr b. Abī Maryam al-Ghassānī al-Shāmī. Most of the hadith scholars declared him weak, although Yaʿqūb b. Shayba al-Sadūsī declared him *thiqa*; nevertheless, this hadith has other corroborating reports that strengthen it. Baqiyya is *thiqa* when he narrates from other *thiqa* transmitters, although he has been accused of *tadlīs*, and he has done *ʿanʿana* here, but he is *thiqa* when he narrates from the Levantines—and this report is one of them. Al-Bukhārī has used him as a proof in his rigorously authentic collection, and Muslim has recorded narrations containing him in some of his follow up narrations and others. Baqiyya also has other corroborating narrations in the *Musnad* of al-Bazzār, the *Tārīkh* of Ibn Abī Shayba, and al-Lālakāʾī’s commentary on the foundations of belief (*Sharḥ uṣūl iʿtiqād ahl al-sunna*), all on the authority of Ibn Abī Maryam to him.

Al-Shāṭibī said in *al-Iʿtiṣām*:

> Ibn Rushd said: "Calling the azan in the presence of the imam on Friday is offensive (*makrūh*) since it is newly introduced. The first person to introduce this practice was Hishām b. ʿAbd al-Malik, who moved the azan from Zawrā', from where it first called, to Mushrifa, and then moved the azan that was called at Mushrifa to directly in front of him. This was imitated by the caliphs who came after him all the way till our time. . . . It is an innovation, while what the Prophet ﷺ and the Rightly Guided Caliphs did is the *sunna*. Ibn Ḥabīb mentioned that the azan which is called when the imam ascends the pulpit remained from the time of ʿUthmān ؓ and is in conformity with what has been quoted by the masters who transmit authentic reports, and he noted that ʿUthmān did not add to the tradition that preceded him except for the azan called at Zawrā. Thus, Hishām's decision to move the legislated azan from the minaret to the area in front of him was an innovation in that legislated act." It should also be known that there is no record whatsoever that the Prophetic azan was called in front of the pulpit and near to him ﷺ.

Instances where the companions or the Followers would reproach individual companions for what they felt were innovations that replaced and contravened the Sunna of the Prophet ﷺ, until it became clear to them that what they had censured was in fact permissible

Some of the Followers reproached ʿAlī b. Abī Ṭālib for drinking while standing, thinking that it went against the Prophetic Sunna of drinking while sitting. Al-Bukhārī recorded in his rigorously authentic collection, as did Aḥmad in his *Musnad*, on the authority of Zādhān, who related: "ʿAlī b. Abī Ṭālib ؓ was drinking while standing when some people were casting furtive glances at him as if they were reproaching him. Seeing this, he said: 'What are you looking at? If I drink while standing, well, I saw the Prophet ﷺ drinking while standing, and if I drink while sitting, well, I saw the Prophet ﷺ do that, too!'"[221]

The Prophet's ﷺ act of drinking while standing is a well established *sunna* found in the collections of al-Bukhārī and Muslim on the authority of ʿAlī and Ibn ʿAbbās, and was also narrated with a rigorously authentic chain on the authority of Umm Sulaym, Kabsha, and others.

Some of the Followers reproached Ibn ʿAbbās for gathering between two prayers without excuse or travel (although he did not make this a regular habit). Imam Muslim records in his rigorously authentic collection on the authority of ʿAbdullāh b. Shaqīq, who said: "One day Ibn ʿAbbās addressed us after the Evening prayer (ʿAṣr) till the sun had set and the stars appeared. People began to call out: 'The prayer! The prayer!' A man from Banū Tamīm continued saying 'The prayer! The prayer!' until Ibn ʿAbbās finally said: 'Are you to teach me the Sunna, O motherless one? I saw the Messenger of Allah ﷺ join the Afternoon and Evening prayers, and the Sunset and Nightfall prayers together.' I felt uneasy about what Ibn ʿAbbās said, so I went to Abū Hurayra and asked him about this and he confirmed what he said."[222]

It is clear from all of the examples we have cited that when the Prophet ﷺ was in their midst, it was easy for the Companions (may Allah be pleased with them) to inquire about the legal rulings of their undertakings, as he was in their presence and those who heard him would convey what he said to those who were absent. We see that they considered new practices to fall under the general revealed texts, such as Allah's saying in Sūra al-Ḥajj: "*And do good, that perhaps you may be successful.*"[223] (al-Ḥajj: 77) Furthermore, the actions or supplications that the Companions came up with did not alter or replace a *sunna* of the Messenger of Allah ﷺ. The genus of these newly introduced acts and their forms were legislated: Bilāl would perform ablutions every time he found himself in a state of minor impurity, and Khubayb prayed before he was killed. Both of these acts, ablutions and supererogatory prayers, are legislated, as are gathering to read stories, learning, and calling the azan. The point here is that the Companions did not have any problem performing a particular act in a particular time and in a particular manner, even if that act was not explicitly detailed in the revealed texts. What's more, they didn't even ask that Prophet ﷺ about doing these actions beforehand, and when they did inform him—which was after the fact—he gave them his tacit approval. This is ample testimony to the fact that they did not see new actions—before the Prophet ﷺ approved of them—as unlawful or as innovations and misguidance. Rather, they exercised their independent judgments in accordance with the texts of the Quran and the Sunna and their guidelines. They did not believe that the Prophet's non-performance of an act meant it was unlawful or an innovation of misguidance. This was clarified by the Prophet's occasional approval of their acts ﷺ.

After the time of the Prophet ﷺ, the Companions would analyze newly introduced acts of worship according to the Quran and the Sunna. Whatever had a basis in revelation and served a general public interest without violating the Sunna and guidance of the Prophet ﷺ they would consider in the same category of ʿUmar's statement "What a good innovation this is!" or they would deem it a good *sunna* that falls under the hadith: "He who introduces a good *sunna* shall have its reward and the reward of whoever practices it. . ." even though there was no direct revealed text in support of it. On the other hand, if a newly introduced act violates the Book of Allah and the guidance of the Messenger of Allah ﷺ and replaces his Sunna with a divergent way, it is an innovation of misguidance or a bad *sunna* and novel act whose purveyor must be refuted no matter who he is. Blameworthy innovations are harmful even if they outwardly appear useful, and are included in the meaning of the hadith "he who introduces a bad *sunna* in shall have its sin and the sin of whoever practices it," as well as "Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the Hellfire." For this reason the Companions felt such innovations called for censure and called for them bringing attention to the Sunna of the Prophet ﷺ.

Innovation in Divinely Ordained Acts of Worship—al-ʿIbādāt Tawqīfiyya

None of this means that new acts of worship outside of what is found in the Book of Allah Most High and the Sunna of His Messenger ﷺ should be introduced. Allah's refuge is sought from such a notion! We are not talking about the genus or modality of worship; we are discussing the practice of keeping to supererogatory acts of goodness without the antecedent belief that they are legally required in and of themselves. Let us be clear: worship is established only through the revealed texts, and because it cannot be apprehended through the unaided intellect, the definitive and universal meaning of worship depends solely on divine revelation. As for the details pertaining to acts of worship, some of them are based on *ijtihād*—such as supplications, extra acts of voluntary devotion, and good acts that are grounded and subsumed under the general and unqualified revealed texts—and others are based solely on what is communicated in the revealed texts, called *tawqīfī*. The acts of worship that are *tawqīfī* are those that depend on the explication of Allah and His Messenger, among which are those subject to the axiom mentioned earlier, that "Silence during a situation requiring explication indicates the exclusion of everything unmentioned" (*al-sukūt fī maqām al-bayān yufīd al-ḥaṣr*). Thus, no one has the authority to add to the five compulsory prayers prayed through the day and the night or add to the number of their units or basic form of the prayer, or its timings, and so on. That is because the Prophet ﷺ determined its exact form when he said: "Pray as you have seen me praying."[224] And he said to the man who prayed badly: "Go back and pray, for you have not prayed!"[225] Because of this, we know that form of the compulsory prayers is *tawqīfī* and it is not allowed to add to them or subtract from them. In addition, the Prophet ﷺ said: "Take from me you Hajj rites."[226]

Therefore, we also know that the form of Hajj as we know it is *tawqīfī* too. That which the Prophet ﷺ was silent about in a situation requiring explication indicates the exclusion of what he left unmentioned, so those matters are not subject to *ijtihād* in the first place, whether that *ijtihād* results in adding to or subtracting from the *tawqīfī* act of worship, since there is to be no *ijtihād* in matters clearly explicated in the Sunna.

To sum matters up, we restrict what the Messenger of Allah ﷺ restricted and leave open what he left open. This means when it comes to non-*tawqīfī* acts of worship, it is permitted to exercise *ijtihād* and add to them in accordance with one's resolve and ability without altering the *tawqīfī* aspect of it. As we have seen from all the examples presented, this was the understanding of the Companions, and was expressed clearly by the Prophet ﷺ in the hadith recorded by al-Bukhārī in his rigorously authentic collection on the authority of Ṭalḥā b. ʿUbaydullāh. Ṭalḥa said: "A man from the Najd with unkempt hair came to the Messenger of Allah ﷺ. His loud voice could be heard but no one could understand what he was saying, until he drew near and asked about Islam. The Messenger of Allah ﷺ said: 'There are five prayers in the day and the night.' The man asked: 'Are there any other prayers that I must perform?' The Messenger of Allah ﷺ said: 'No, unless you wish to offer extra prayer.' Then the Messenger of Allah ﷺ said: 'There is [also] the fast in the month of Ramaḍān.' 'The man asked: 'Are there any other fasts that I must keep?' The Messenger of Allah ﷺ said: 'No, unless you wish to offer extra fasts.' The Messenger of Allah ﷺ went on to mention Zakat, and the man asked: 'Is there any other charity that I must give?' and the Messenger of Allah said: 'No, unless you wish to give extra charity.' After this, the man turned to leave and said: 'By Allah! I will neither do less nor more than this.' The Messenger of Allah ﷺ said: 'He will be successful if he is truthful [in keeping to this].'"[227]

In this hadith we observe that the Messenger of Allah ﷺ did not restrict the amount or time allotted to supererogatory acts of worship, and thus we see that establishing a set time or amount to these acts is not *tawqīfī*, despite the fact that at its root, the form and timing of the prayer is *tawqīfī* in nature. This point is important and is the central argument underpinning our contentions. It is confirmed by the acts of Bilāl, Khubayb, Abū Dharr, Ibn Masʿūd, and others, yet these things are not considered legally required in and of themselves. Another important point that bears mentioning is the fact that devotional acts are subject to *ijtihād* and differences of opinion. For instance, are we to prostrate with our hands first or our knees? How are we to understand the various hadith that speak of the position of the hands during prayer? Are they to be placed on the upper chest, the mid-chest, or the stomach?

The upshot of all this is that some matters pertaining to worship are based on the general objectives of the Sacred Law and the well-considered legal benefits that are to be actualized, as well as the careful balance between harms and benefits in them. It is enough for us that an act does not contravene a revealed text. We do not say, as some do, that an act is only permitted when it is articulated in a revealed text, for by that line of argument we would be forced to exclude daily interactions (*muʿāmalāt*) with others, as well as supplications and legally supported incantations (*ruqya*), despite the fact that supplication is worship, as the Prophet ﷺ said in the rigorously authentic hadith, and incantation is also supported in authentic narrations.

In short, the fundamentals are *tawqīfī* while the non-*tawqīfī* elements are subject to *ijtihād* in accordance with the general guidelines expressed in the revealed texts and the places within the texts wherein the rationale (*ʿilla*) is articulated (for those not in favor of analogical deduction), or in the myriad forms of analogical deduction formulated through quasi-suitability (*qiyās al-shibah*), which is the position of the majority of legal theorists. The examples for this are too numerous to enumerate.

The Prophet's ﷺ non-performance of an act is merely his silence concerning it, and silence, as the legal theorists have detailed, is "absence" (*ʿadam*) which carries no legal implication (*dalāla*). For this reasons the scholars say: "A statement cannot be ascribed to one who is silent." Textual implications are only taken from divertive proofs (*qarāʾin*) that surround an incident where the Prophet ﷺ was silent and which prove his intent, such as the Prophet ﷺ not remaining silent when someone criticized someone's action, and so on. This is where we get the principle that tacit approvals are probative in the law. In addition to this, non-performance carries with it multiple possible meanings, and, as the masters of legal theory know, when something bears out a variety of possible interpretations it cannot be used to infer a definitive proof.

Al-Bukhārī recorded in his rigorously authentic collection on the authority of Maymūna b. al-Ḥārith, who said: "I placed some water for the Prophet's bath ﷺ and blocked the area with a screen. He poured water over his hands, and washed them once or twice (Sulaymān, the sub-narrator, added: "I don't remember if she said thrice or not"). Then he poured water with his right hand over his left and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He then rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, arms, and head. He poured water over his body and then moved from that place and washed his feet. I offered him a piece of cloth and he pointed with his hand [signaling that he did not want it] and did not take it."[228]

Imam al-Nawawī said in his commentary on this hadith (3:186):

> Our [Shāfiʿī] colleagues have disagreed over this narration and have suggested a number of interpretations, the most famous of which is that it is recommended to forgo it (using a towel or cloth to wipe off one's wet limbs), although it is not deemed offensive (*makrūh*). The second opinion is that it is offensive. The third opinion is that it is legally neutral and using or forgoing it are of equal standing—and this latter view is the most apparent and the preferred position, for this rigorously authentic hadith shows that it is legally neutral and there is nothing established that shows it to be prohibited. Allah knows best.

Ibn Qudāma al-Maqdisī said in *al-Mughnī* in the chapter on ritual purification:

> There is no harm in drying one's limbs with a cloth if they become wet from the ablution or bath. Al-Khalāl said: "The cited opinion from Aḥmad is that there is no harm in drying the limbs after ablution." Those who are narrated to have used a cloth to dry themselves after ablution include ʿUthmān, al-Ḥasan b. ʿAlī, Anas, and several other scholars. It was forbidden by Jābir b. ʿAbdullāh, and ʿAbd al-Raḥmān b. Mahdī,

> and a group of scholars disliked it because Maymūna narrated that the Prophet ﷺ took a bath and said: "I offered him a piece of cloth but he did not take it, and instead removed the water with his hands." This narration is agreed upon. The first position, however, is the most correct because the default ruling in such matters is legal neutrality (*ibāḥa*), and the Prophet's non-performance of something does not indicate that thing's offensiveness, for he would forgo certain permitted things and perform others.

The erudite Abū Bakr al-Jaṣṣāṣ said in *al-Fuṣūl fī al-uṣūl*:

> Our view concerning non-performance of an act is just like our view concerning action: when we see that the Prophet ﷺ has left off a particular action and we do not know the exact reason for his leaving it undone, we interpret it as being a legally neutral act. It is not legally binding upon us to leave it as well, unless it becomes clear to us that he left the action because of its sinfulness, in which case it becomes obligatory for us to leave the action for the same reason, until it becomes established that the non-performance of that act was particular to him and not us.

The erudite legal theorist Muḥammad b. Aḥmad al-Tilmisānī said in his *Miftāḥ al-wuṣūl*: "Non-performance of an act shares with action in its textual implication: just as one may infer from the Prophet's action that a thing is not unlawful, likewise he may infer from the Prophet's non-performance of an act that it is not obligatory." This is the meaning of the maxim found in the science of legal theory: "What is permitted to leave undone is not obligatory to perform."

The Ḥanafī hadith master Sayyid Muḥammad Anwar Shāh al-Kashmīrī said in his marginalia upon *Ṣaḥīḥ al-Bukhārī* entitled *Fayḍ al-Bārī sharḥ Ṣaḥīḥ al-Bukhārī*, under the chapter heading "The Midmorning Prayer when Resident":

> Know that virtuous acts and meritorious deeds are not limited to what was established by the Prophet's performance ﷺ thereof, for the Prophet ﷺ used to take on certain specific acts that were more appropriate to his station and more fitting for his rank. And since the Prophet did not practice every single virtuous deed, it was obligatory for him to encourage their performance so that the *Umma* may act upon them. Examples of this include the midmorning prayer (*ḍuḥā*): even though he did not perform it—that is to say, he did not adopt it as his regular devotional practice—he nevertheless indicated its virtue by speaking about it so that his *Umma* can practice it and gain reward. Do you not see how they (the Companions) discussed among themselves whether or not the call to prayer was uttered by the Prophet ﷺ, despite it being one of the most virtuous of deeds? Virtue, therefore, is not restricted to what he ﷺ is proved to have performed, for each person chooses for himself what best suits his station.

All of this is a response to those who say that if it was permissible or good to celebrate the Prophet's birth ﷺ, he or his Companions ؓ would have celebrated it.

THE FIFTH ARGUMENT

The religion is complete, so it is not allowed to introduce a new act of worship in a specific time

Those who disapprove of commemorating and rejoicing at the Prophet's birth ﷺ argue that it is forbidden because, as a newly invented act of worship meant to draw one near to Allah and one that the Prophet ﷺ did not legislate, it appears to make the religion complete even though it was already complete without it, and it seems to correct what the Lawgiver has left out. This act of worship, they argue, is specified for a particular day and month, and is evil because if it were at all good the Prophet ﷺ would have celebrated it.

This is intellectual terrorism and a deliberate misrepresentation of the position of those in favor of the *Mawlid*, may Allah help us! There is not a single Muslim who believes that the religion is imperfect or deficient. Allah Most High says in Sūra al-Māʾida: "*Today I have perfected for you your religion and completed for you My favor and chosen Islam as your religion.*"[229] He also says in Sūra al-Anʿām: "*And this is my upright path: follow it and do not follow other paths lest they take you from my path. This is my counsel to you so that perhaps you will exercise godfearingness.*"[230]

Al-Nasāʾī recorded a hadith with a rigorously authentic chain on the authority of Jābir ؓ, that the Prophet ﷺ used to say during his sermons: "The most truthful speech is the Book of Allah, and the best guidance is the guidance of Muḥammad."[231] Al-Qurṭubī said in his exegesis (5:147):

> Allah's statement "*Allah wants to clarify to you and guide you to the ways of those before you and turn to you in repentance; Allah is All-Knowing, Wise*"[232] means He wants to clarify to you your religion and detail what will bring you benefit, and to explain what is lawful and unlawful for you. This verse proves that it is impossible for a single action to be without a ruling from Allah concerning it. This is also proven in the verse "*We have neglected nothing in the Book.*" That is, not a single issue escapes a ruling from Allah, whether that ruling pertains to the root of the issue or its subsidiary details.

No one says that commemorating the noble Prophetic Birth in a specific manner and time is a completion of what was, prior to it, an imperfect religion, and no one claims that it is obligatory in the Sacred Law. (Anyone who makes such a claim should be rejected.) Allah Most High has not ordered His servants to set aside a specific night or day to commemorate the birth of His Prophet ﷺ—nor has He forbidden them from that. The Prophet ﷺ himself, as he explained to us in the rigorously authentic hadith, set aside one day a week to commemorate and rejoice at his noble birth, but it is not obligatory upon the *Umma* as a whole. The Prophet ﷺ was tender and merciful toward the believers, and it is not the case that acts performed after the time of the Prophet ﷺ or his Companions are deemed by their practitioners as a completion to an incomplete religion or a correction to it. We have dealt with this issue exhaustively in the previous section.

The scholars of this *Umma* have exercised their *ijtihād* in a plethora of issues after the Prophetic era and no one has ever said that their *ijtihād* was evil and countered that "were it good, the Prophet ﷺ would have mentioned it." No one has ever suggested that the *iijtihād*s exercised by the *Umma—ijtihād*s that were subsumed under what was already deemed good in the law—sought to correct the Shariah or imply that the religion is imperfect and in need of completion, or that the Prophet ﷺ was somehow negligent in conveying the message. Allah's refuge is sought!

Rejoicing at the birth of the Prophet ﷺ is a well-established *sunna*. As for commemorating his birth, there is no specific form of it that is obligatory in the Shariah, nor is there a particular time in which it is obligatory. Rather, a truthful lover expresses his delight with the Prophet and his birth ﷺ and assembles people and teaches them his Sunna and noble features as much as he is able. The lover's love for his beloved continues unabated, day after day, and it not restricted to one day to the exclusion of others—except for Monday, the day that Allah honored by causing the Chosen Prophet ﷺ to be born in it, and likewise the month of Rabīʿ al-Awwal. There is a basis for the exclusivity (*khuṣūṣiyya*) of places and times in Islam, for al-Ḥākim recorded in his *al-Mustadrak* (and declared it rigorously authentic) on the authority of Ibn Abī Awfā, who said: "The Messenger of Allah ﷺ said: 'Certainly, the choicest of Allah's servants are those who keep careful watch over the movements of the sun and the moon and the stars and the shade to tend to Allah's remembrance.'"[233]

The chain of this narration is sound. More explicit still is the narration found al-Nasāʾī's *al-Sunan al-kubrā* with a sound chain on the authority of Anas b. Mālik, who reported that the Messenger of Allah ﷺ said: "I traveled upon a beast larger than a donkey but smaller than a mule; its footsteps reached as far as its eyes could see. I mounted it while Jibrīl was with me and I set off until Jibrīl said: 'Disembark and pray' and so I did. Then he asked: 'Do you know where you prayed? You prayed at Ṭayba, which shall be the abode of migration.' Then [after traveling on] he said: 'Disembark and pray.' Then he asked: 'Do you know where you prayed? You prayed at Mount Sinai where Allah Most Sublime and Exalted spoke to Mūsā ﵇.' Then [after traveling on] he said: 'Disembark and pray.' Then he asked: 'Do you know where you prayed?' You prayed at Jerusalem where ʿĪsā ﵇ was born.' After that I entered Bayt al-Maqdis and all of the Prophets were gathered before me ﵈. . ."[234]

Notice how the birth site of Prophet ʿĪsā was seen as a blessed and important place, so much that the Prophet ﷺ recalled that he offered prayers there. The implicit understanding derived from this hadith is that Jerusalem was honored due to the fact that ʿĪsā ﵇ was born in it. Driving this point home further, there is the hadith recorded by al-Ḥākim in his rigorously authentic collection as well as Ibn Ḥibbān and others, on the authority of al-ʿIrbāḍ b. Sāriya who reported that the Messenger of Allah ﷺ said: "Indeed, in the sight of Allah I was the Seal of the Prophets even as Ādam ﵇ was mixed with his clay, and I shall inform you of the beginning of this affair. I am the response to my father Ibrāhīm's prayer ﵇, the glad tidings prophesized by ʿĪsā, and I am the manifestation of the dream seen by my mother and the mothers of all the Prophets."[235]

This hadith is rigorously authentic if we take into consideration all of its routes of transmission and corroborating reports. The first part of this hadith that speaks of his prophethood while Ādam was between spirit and clay is supported by a rigorously authentic chain in al-Tirmidhī's *Jāmiʿ*.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (7:227):

> Among the portents of his prophethood that manifested during and after his birth is that which was recorded by al-Ṭabarānī on the authority of ʿUthmān b. Abī al-ʿĀṣ al-Thaqafī, on the authority of his mother, who said that she was present when Āmina, the Mother of the Prophet ﷺ, was going through labor. She said: "I looked at the stars and saw them drawing near. Startled, I said: 'They are going to fall upon me!' However, when she (Āmina) gave birth, a light emitted from her that lit up the entire house and surrounding environs!"[236] This is further corroborated by the hadith of al-ʿIrbāḍ b. Sāriya, who said: "I heard the Messenger of Allah ﷺ say: 'Indeed, in the sight of Allah I was the Seal of the Prophets even as Ādam ﵇ was mixed with his clay, and I shall inform you of the beginning of this affair. I am the response to my father Ibrāhīm's prayer ﵇, the glad tidings prophesized by ʿĪsā, and I am the manifestation of the dream seen by my mother and the mothers of all the Prophets.' And when she delivered the Prophet ﷺ, Āmina saw a light that lit up the palaces of the Levant."[237]
>
> This was also recorded by Aḥmad and was declared rigorously authentic by Ibn Ḥibbān and al-Ḥākim, and there is a similar hadith on the authority of Abū Umāma recorded by Aḥmad. A similar report was recorded by Ibn Isḥāq on the

> authority of Thawr b. Yazīd who related on the authority of Khālid b. Maʿdān, on the authority of some of the Companions of Allah's Messenger ﷺ, and in his version Āmina said: "Bostra of the Levant was lit up from it (the light)."[238] Allah, the Exalted and Sublime, said in Sūra al-Baqara: "*And take of the station of Ibrāhīm a place of prayer.*"[239] (al-Baqara: 125)

This verse explicitly describes the uniqueness of the station of Ibrāhīm, a blessed place in addition to the birth site of ʿĪsā ﵇. But there is no doubt whatsoever that the birth site of the greatest Prophet ﷺ is greater and nobler and more blessed than the birth site of our master ʿĪsā ﵇ and the other Prophets, may the best salutations and benedictions be upon them all!

All of these narrations prove that certain days, places, or events in time contain a specificity and uniqueness, and that is why there is no harm in taking notice of these things provided it is not deemed a legal obligation. For the true lover, though, the act of commemorating and celebrating the Prophet's birth ﷺ should not be restricted to one day out of the year. For the true lover, each day of his life finds him rejoicing in the Chosen Prophet ﷺ. The best way to mark the Prophet's birth ﷺ is to remind others of him every Monday and keep a fast on that day—as is the authentic Sunna—and to spread and revive the aspects of the Sunna that people have caused to die. This is the best way to commemorate his birth ﷺ, since many people are unaware that one of the reasons why the act of fasting is presented to Allah each Monday is because it coincides with the anniversary day of the Prophet's noble birth and is a expression of delight for it and a display of gratitude to Allah Most High.

The act of bringing people together to rejoice at the birth of the master of creation ﷺ falls in the category of legally neutral things (*mubāḥāt*) that remind others of Allah and His Messenger ﷺ. Gatherings of this nature are recognized in the various customs of people, and not a single intelligent Muslim claims that they are compulsory in the Sacred Law. The *Mawlid* was introduced as a custom (*ʿurf*) among permissible matters, or it was introduced for the sake of obtaining a Shariah-countenanced benefit. (Nonetheless, customary acts can, Allah willing, be transformed into acts of worship provided there is a good intention, as the Prophet ﷺ said: "Actions are governed by their intentions, and a man shall only have what he intended. So he whose migration was for Allah and His Messenger, then his migration is for Allah and His Messenger. And he whose migration was to gain a portion of the world or to marry a woman, then his migration is only to that which he intended.")[240]

What is astonishing is the sheer recklessness of those who make forbidden what neither Allah nor His Messenger ﷺ have forbidden in a definitively clear and authentic revealed text. This is tantamount to "ruling by other than what Allah has revealed" (*al-ḥukm bi ghayri mā anzala Allāh*), and Allah knows best. That is because Allah Most High has elucidated the forbidden and detailed the unlawful, so it is not permissible for anyone to add to that unless he takes into due consideration the well known *ijtihād*-based principles that underpin the Sacred Law, namely the general and unqualified revealed texts that prohibit something, or the places within the texts wherein the legal rationale is articulated. Allah Most High said: "*He has explained to you in detail what He has forbidden you, excepting that to which you* *are compelled. Indeed, there are many who lead others astray through their own caprice without knowledge. Indeed, your Lord knows best those who transgress.*”[241] (al-Anʿām: 119). He also said: “*Say: ‘Come, I will recite to you what your Lord has forbidden you: That you do not associate anything with him, and that you show kindness to parents. . .*”[242] (al-Anʿām: 151) And it is authentically reported in a hadith that the Prophet ﷺ said: “Indeed, Allah has set boundaries, so do not transgress them; He has prescribed obligations, so do not neglect them; He has forbidden certain things, so do not violate them; and He has omitted other things, not out of forgetfulness, but because of your Lord’s mercy for you, so accept them and do not seek after them.”[243][44]

Therefore, to prohibit gatherings in which people rejoice at the Prophet’s noble birth ﷺ falls within the realm of “gratuitous use of analogy with opinion” which is invalid and—ironically—a “correction” of the Lawgiver concerning what He left without forgetfulness. Allah knows best.

Many of those who believe it unlawful to commemorate the *Mawlid* or similar blessed occasions of Allah’s days (despite the fact that these celebrations are deemed customs or practices grounded in general public interest) fall into much worse. The national holidays and independence celebrations—which are marked annually all around the world and in every Muslim country officially and publically, during which people receive time off from work and school, and in which celebrations and parties are held, and which are seen and heard by senior and junior scholars—are clear examples of the blatant double standard some have in this issue, especially when we consider that those who are so eager to charge other Muslims with reprehensible innovation and accuse them of various forms of misguidance and ignorance, and who become enraged and perturbed over the *Mawlid* and hurl accusations of innovation and idolatry or the like, are shrouded in silence when the discussion turns to the national holidays or the independence day celebrations and the like. They are likewise silent when faced with the approvals and fatwas (or silence) of their scholars and shaykhs with respect to these celebrations. This is a clear example of bias and caprice. From another angle, this double standard shows the inherent extremism in this position, for on the one hand there is an expression of love and allegiance to their nation state, while on the other hand those same emotions are not expressed in celebration and delight with the Prophet's birth ﷺ and his mission, even though rejoicing in him and his mission is far more important than showing the same for a nation state or its rulers and scholars. Imam Muslim recorded in his rigorously authentic collection on the authority of Anas b. Mālik, who said: "The Messenger of Allah ﷺ said: 'None of you truly believe until I am more beloved to him than his parents, his children, and all of mankind.'"[244]

Someone might retort that these national celebrations, or these tribal or popular celebrations, fall within the ambit of social custom and are not considered religious duties. But this is exactly what we say concerning the Prophet's *Mawlid* ﷺ: even though it is not a legal obligation in the Sacred Law to commemorate it in the exact manner it is performed, nevertheless it is our way of expressing delight and happiness with his coming, and is a way to call others unto Allah Most High and remind them of the Days of Allah and remind them of His Book and the Sunna of their Prophet ﷺ and the importance of loving and sending salutations upon him ﷺ.

So reflect on the double standards of the opponents who are silent about the leaders and scholars of their sect but outspoken in their contention that the *Mawlid* is a reprehensible innovation. When all is said and done, the standard of truth is not what this or that group says or does, but rather the standard in everything is what Allah Most High and His Messenger ﷺ say.

And to those who adopt an even harsher position and proscribe every form of communal gathering, be it rooted in custom or tribal or societal norms, we say: Our coming together to express joy and happiness with the Prophet's birth ﷺ is akin to the scholarly seminars and conventions that are held periodically at set times and with set forms for the purpose of educating people in their religion, just as Ibn Masʿūd ؓ used to do every Thursday, and just as Ibn ʿAbbās ؓ ordered his freed bondsman (as narrated in *Ṣaḥīḥ al-Bukhārī* and other authentic reports). These regularly held conventions that take place at a set time and location did not exist in the time of the Prophet ﷺ, yet despite that they are one of the most essential forms of calling to Allah in these days. It is not hidden to anyone that one of the objectives behind the *Mawlid* is to call others to Allah and spread His religion in these lands and elsewhere. This is achieved through acquainting others with the Prophet of humanity, the kind and merciful Prophet whom Allah sent as a mercy to all the worlds; presenting the details of his physical description, discussing his unique qualities and inimitable miracles, and detailing the Companions' love for him ﷺ.

The occasion of the *Mawlid* is thus a prime opportunity for calling others to Allah. The Prophet ﷺ would await certain occasions to go and invite others to Allah, and would go to the marketplace and offer them guidance, and the Companions too would seize opportunities to guide others to goodness, as evidenced by the incident where Abū Hurayra ؓ entered the marketplace and announced that the Prophet's inheritance ﷺ was to be found in the circles of knowledge inside the Mosque.

THE SIXTH ARGUMENT

The day of the Prophet's birth is same as the day of his passing ﷺ, so why express happiness and not sadness?

Those who argue against the *Mawlid* point out the apparent contradiction that Monday is the day when the Prophet ﷺ was born and the day he was tasked with his mission as well as the day when he passed (according to the position of the majority of scholars), so how, they ask, can one express joy with his birth on Monday and not simultaneously express sadness with his passing, since joy is no more appropriate or better than sadness on that day?

The danger of this contention should not be lost on anyone, as it entails correcting the Prophet ﷺ, since he was the first person to introduce the practice of expressing happiness and gratitude to Allah on the day of his birth, as he ﷺ informed us. He fasted that day every week out of gratitude to Allah, and that is an expression of delight with his birth. And he also performed his own *ʿaqīqa* ceremony out of gratitude to Allah for his birth.

Imam al-Suyūṭī has sufficed with regards to this contention. He said in his *Ḥusn al-maqṣid* in response to this contention:

> Certainly, the Prophet's birth ﷺ is the greatest bounty upon us, and his passing is the worst calamity to afflict us. The Sacred Law encourages us to be thankful for bounties and to observe patience, resignation, and tranquility with calamities. The Law Giver has commanded us to perform the *ʿaqīqa* ceremony when a child is born, and that is in order to show gratitude and happiness for the newborn child, but he has not ordered us to sacrifice an animal or do anything of that nature when a child dies. In fact, he has forbidden the act of wailing and showing displeasure [with the divine decree]. Therefore, the principles of Sacred Law indicate that in this month it is praiseworthy to express happiness with the Prophet's birth ﷺ, and it has not indicated that it is praiseworthy to express sadness with his passing ﷺ.

In addition to that, the Prophets (upon them be peace) are alive with a form of life that is unique to the intermediate realm (*barzakh*) and in a manner that suits their station with their Lord, Exalted and Sublime is He. Abū Yaʿlā recorded in his *Musnad* with a sound chain on the authority of Anas that the Prophet ﷺ said: "The Prophets are alive in their graves, praying."[245] And Muslim recorded in his rigorously authentic collection on the authority of Anas b. Mālik, who reported that the Messenger of Allah ﷺ said: "I passed by Mūsā during the Night Journey and he was atop the red hill, standing in prayer inside his grave."[246]

Death is relative, especially in relation to the Prophets and martyrs, since the Quran and Sunna describe them with life after death, and the Prophet ﷺ informs us that the earth does not consume the bodies of the Prophets; not to mention the many other unique features belonging to the Prophets and their station of life in the intermediate realm that surpasses the life of the martyrs, about whom Allah says: "*And do not say of those who are killed in the way of Allah that they are dead; nay, they are alive, but you perceive it not.*"[247] (al-Baqara: 154).

Abū Dāwūd recorded in his *Sunan*$_{45}$, as did Aḥmad in his *Musnad* with a chain whose narrators are found in the collections of al-Bukhārī and Muslim (save Abū Ṣakhr Ḥumayd b. Ziyād, who is *thiqa* and among the narrators used by Muslim), on the authority of Yazīd b. Qusayṭ, on the authority of Abū Hurayra, who reported that the Messenger of Allah ﷺ said: "There is no one who sends salutations upon me except that Allah returns my soul to me so I can respond to the salutations, saying 'And salutations be upon you!'"[248]

It is known that there is not a single moment that passes at any time of the day or night except that there is someone—whether a human, angel, or jinn—sending blessings and salutations upon the Prophet ﷺ, and he is visited at all hours of the day and night from people hailing from every corner of the earth, all of them coming to stand before his presence and enjoy the honor of sending prayers and salutations upon him ﷺ. May Allah honor us with that grace and make it as a continuous rain pouring upon us, indeed He is the Clement, the Merciful, the Generous!

Furthermore, the hadith related by al-Dārimī which states "When one of you is touched by a tragedy (death), let him remember his (the Prophet's) tragedy (death), for it is the greatest of tragedies" has several issues:

1. The hadith implies feeling sadness over his passing and not seeing him ﷺ, not the unlawfulness of expressing joy with Allah's graces and mercies. There is not a single believer whose heart does not break in sadness over any hardship affecting the beloved and Chosen One ﷺ.

2. While on one hand the hadith does *not* say: "Recall your tragedy of losing me on Mondays," the Chosen One ﷺ did speak of and perform the fast on Mondays out of joy and gratitude to Allah for it as the day of his birth.

3. When the Prophet ﷺ was asked about fasting on Mondays, he said: "That is the day in which I was born, the day in which I was tasked with the Prophetic message, [or] the day when I first received divine revelation." This hadith is found in *Ṣaḥīḥ Muslim*. Here we see that the Prophet ﷺ mentioned the merits of Monday, one of which is the fact that it was the day of his blessed birth and therefore deserved attention and thanks to Allah Most High. He did not mention that it is the day of his passing, and that is why it is not legislated for us to express grief during it, despite the momentousness of it. This makes it clear to us that fasting on Mondays out of joy and thanks for his blessed birth ﷺ is nobler, greater, and more fitting that displays of grief. And if we look at the action-based Sunna of the Prophet ﷺ it is clear

that he did not express sadness and grief on the day of his passing. Rather, what we find in the rigorously authentic reports is that the Prophet ﷺ expressed joy on the day of his passing, since he yearned for his Lord (Exalted and Majestic is He!) and longed for meeting Him! Of these reports is the statement of the Prophet ﷺ to his pure and sanctified scion Fāṭima: "There shall be no hardship for your father after today." This was reported by al-Bazzār and others with a rigorously authentic chain of transmission.

4. The beloved's statement ﷺ "When one of you is touched by an tragedy (death), let him remember his (the Prophet's) tragedy (death), for it is the greatest of tragedies" is a consolation to those of his nation who are beset with difficulties and tragedies, said out of mercy for them and for the sake of diminishing their grief, for the believer will be tried with difficulties, so if he or she brings to mind all of the difficulties of the world and compares them to the tragedy of the Prophet's passing ﷺ all other tragedies will seem paltry, and he or she will be pleased with Allah's preordainment and have hopeful expectation of reward from Him.

An example of this was recorded by al-Wāqidī about the Companion al-Sumayrā' b. Qays ؓ whose two sons were slain at the battle of Uḥud. When she was informed that her two sons had fallen in battle, she asked: "How is the Messenger of Allah?" The news bearers replied: "He is well, by Allah's praise, in a state that is well pleasing to you." Al-Shumayrā' insisted: "Show me (the Prophet) that I may look upon him." They pointed out to her the Prophet's location, and when she saw him and was satisfied that he was well, she said: "O Messenger of Allah! Every tragedy after you is miniscule!"

The greatest affliction for a Muslim is the passing of the Prophet ﷺ, for as a result of his passing from this world to the Loftiest Assembly (*al-Rafīq al-Aʿlā*) divine revelation from the heavens has ceased until the Day of Resurrection, as have prophecies. The Prophet's ﷺ passing from this world marked the beginning of the spread of evil and corruption, tumult and battles. His passing ﷺ was the first break in the rope of the religion, the start of its diminishment, and so on, and Allah knows best.

Abū al-ʿAtāhiya (may Allah have mercy upon him) excelled when he uttered the following lines to console one of his brethren who lost a son named Muḥammad:

Be patient and firm with every affliction;
Know than man will not live forever
Do you not see that afflictions abound
While death lies in ambush for the servants?
Who, among those you see, have not been hit with tragedy?
In this course you are far from alone
So if you are to remember Muḥammad and his death
Compare it to your loss of the Prophet Muḥammad!

5. The hadith indicates that it is permissible to recall the tragedy of the Prophet's passing ﷺ each time a person experiences a tragedy in his life. Their inference from this hadith that grief should be expressed every Monday (since it is the day of the Prophet's passing ﷺ) contradicts their earlier contention that one should not perform an act that the Prophet ﷺ or his

Companions (may Allah be pleased with them) never performed. Be that as it may, if this inference is taken on board and we apply to it the principle of counter implication (*mafhūm al-mukhālafa*), it proves that is also permissible to express joy and happiness with the Prophet at every moment of happiness in our lives, and upon seeing any beautiful thing that reminds us of him ﷺ, which will, of course, include the arrival of the month of his blessed birth and Mondays, etc.

THE SEVENTH ARGUMENT

To love the Prophet ﷺ is to follow his Sunna, and he did not celebrate the Mawlid

Those who argue against the *Mawlid* seek to prove their position using the verse in Sūra Āl ʿImrān” “*Say: ‘If you love Allah then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful.*’”[249](Āl-ʿImrān: 31)

Therefore, they say, whoever wants to attain love shall find it in emulation, and given that there is no explicit and authentic text showing that the Prophet ﷺ gathered people together to celebrate his birthday, it is incumbent upon us to refrain from celebrating it, out of emulation of the Prophet ﷺ and his noble Companions. This, they say, is emulation and a sign of true love.

Let us unpack this argument. For starters, Allah’s words are the pure truth beyond which there is nothing but misguidance. No Muslim possessed of intelligence can deny the essentiality of following the Prophet ﷺ in order to arrive at Allah’s love. Al-Nasawī recorded in his forty-hadith collection with a sound chain, on the authority of ʿAbdullāh b. ʿAmr b. al-ʿĀṣ, who reported that the Prophet ﷺ said: "None of you truly believe until his desires are in accordance with what I have brought."[250] And al-Bukhārī recorded in his rigorously authentic collection that the Prophet ﷺ said: "The Lord says: 'My servant does not draw nearer to Me with anything more beloved than that which I have made compulsory upon him. And my servant continues to draw nearer to Me with supererogatory acts until I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks. If he were to ask of Me I would most certainly give him, and were he to seek refuge in Me I would most certainly grant him refuge. . .'"[251]

On the basis of this hadith we learn that carrying out the compulsory actions is the most beloved practice in the sight of Allah Most High, followed by the extra works, which include the highly emphasized *sunna*s, the recommended acts, and the voluntary acts of goodness.

This is true, but it is not the point under discussion. There is no disagreement at all regarding this verse and the meaning it conveys: the first priority is to fulfill the obligations that Allah has put upon us, and the second priority is to follow the Sunna, which is the guidance of the Prophet Muḥammad ﷺ. Nothing should be placed ahead of these two things, since Allah says: "*O you who believe! Do not put yourselves forward before Allah and His Messenger. And fear Allah. Indeed, Allah is All-Hearing, All-Knowing.*"[252] (al-Ḥujurāt: 1)

There is no definitive text in divine revelation that speaks for or against the act of coming together to rejoice in the Prophet's birth ﷺ, therefore it remains among those things that Allah has allowed for His servants. Permissible matters are not the same as the legal obligations or *sunna*s. As for the Prophet rejoicing in the day of his birth ﷺ and refraining from celebration of it, we say that was not accompanied by a prohibition, and what's more, the Prophet ﷺ did not forbid people from coming together to express their joy and happiness with Allah's favors and mercy (with the caveat that this coming together should not be considered obligatory in the law).

As for the verse in Sūra Āl ʿImrān, it speaks about Allah's love and informs us that it is unattainable and out of reach without emulation of the Messenger of Allah ﷺ. This is a given. Whosoever desires Allah's mercy will find its path in the emulation of the beloved Prophet ﷺ; let not your eyes overlook him, "*desiring the pomp and glitter of the life of the world, and do not obey him whose heart We have made heedless of Our Remembrance, who follows his own lusts and whose deeds have been lost.*"[253] (al-Kahf: 28)

When we examine all of the revealed texts together we see that restricting love of the Prophet ﷺ to emulation of him is unsound. That is because emulation is not precipitated without a motivator, and can there be any motivator—after the basis of faith itself—that is stronger than pure and consummate love that stirs the emotions and feelings, a love to which the soul connects itself and which fills the heart, driving it forward in a state of pleasure, felicitousness, yearning, and contentment? Certainly, the Messenger of Allah ﷺ declared that having one's heart filled with love for him ﷺ is the true measure of perfect faith in Allah. So it is not enough for a believer to make a claim to *īmān* in the basic tenets of faith until his heart is filled with love for the Messenger of Allah ﷺ. But even love is not enough: one's love for the Messenger of Allah ﷺ must dominate over his love for his wealth, children, his parents, and all of mankind, as al-Bukhārī and Muslim both reported: "None of you truly believe until I am more beloved to him than his child, his father, and all of mankind." This hadith proves that love for the Messenger of Allah ﷺ is from the same genus as love for one's child and parents. That is to say, the source of both is the emotions and the heart, not rational arguments in support of what should be believed or done. And if the love for the Messenger of Allah ﷺ is not from the same source as one's love for his children and parents, the comparison and preference here would be invalid.

Undoubtedly, emulation and obedience are signs that point to true love and are a subsidiary of it. In that connection, there is a couplet attributed to Imam al-Shāfiʿī or al-Nābigha or others that reads:

You disobey God and put on airs that you love Him
That is impossible, absurd by all measure!
Had your love been true you'd have obeyed Him
The lover is ever obedient to the object of his love!

Loving our master the Messenger of Allah ﷺ is not merely an intellectual affirmation of his message translated into an outward submission to his commands; rather, it—after the basis of faith—is reflected in intimate feelings, in spiritual taste, and in a powerful heart-centered attachment that takes the soul to the vast expanse of love and the intimacy of proximity, and brings it to the delight of union, soul-felt joy, and the pinnacle of happiness. Love is character, spiritual longings, and tastes. Have you not contemplated the Prophet's statement ﷺ in *Ṣaḥīḥ Muslim*: "He has tasted the sweetness of faith. . ."? Have you not contemplated on the Prophet's statement ﷺ in *Ṣaḥīḥ al-Bukhārī*: "There are three qualities, whoever possesses them shall have found the sweetness of faith: that Allah and His Messenger are more beloved to him than all else. . ."? We see, therefore, that to have taste one must know the food of faith, and that to truly experience its sweetness an effort must be made to taste it. The one who is denied this taste has been denied a great goodness. But if the spirit is dormant and the body is taking full command, a person will not taste anything of this sweetness, for all of the worldly enjoyments are only truly experienced by the spirit, but since for most people their spirits are imprisoned in their bodies, we only see them interacting with things through the medium of the five senses.

A spirit takes delight in looking at a beautiful rose, but it is not the rose in and of itself that the spirit delights in, rather it is the rose's beauty. The spirit loves its beautiful traits and takes pleasure out of them, but if the rose lost its beauty the spirit would no longer love it and would instead be averse to it and leave it. This is the same story with all things in creation. Change and transience are humankind's allotted state, and so their traits of beauty and perfection do not last forever, as it is said: "the permanence of a state is impossible for creation." This means that the spirit also goes through changes in terms of its being drawn to certain things and loving them and having attachment to them. Accordingly, what is sought after is beauty and perfection that do not diminish. And not only that, but beauty and perfection that do not remain static, lest the spirit becomes bored: a consummate beauty and perfection that are in steady and perpetual increase, from one form of beauty to something even more beautiful, and from one form of perfection to something even more perfect.

Now if you discover the splendid and beautiful qualities of the Prophet ﷺ you will have found all of this and more, and you will have witnessed the full embodiment of all of these beauties and perfections. If a person could see every form of beauty and perfection represented in a form, he would, upon seeing it, cry out "There is no god but Allah (*Lā ilāha illā Allāh*)!" and "Allah is the Greatest (*Allāhu Akbar*)!"

The Prophet ﷺ is in constant and perpetual increase and ascension from one lofty station to one loftier, and from one grace to a better grace, and from one form of proximity to a greater one, and from one form goodness to a better. That is because Allah says in Sūra al-Aḥzāb: "*Indeed, Allah and His angels send prayers upon the Prophet. O you who believe! Send abundant prayers and salutations upon him.*" Allah's benedictions upon the Prophet ﷺ are constant and uninterrupted, and entail that he ﷺ is in constant increase, as Allah says in Sūra al-Sharḥ: "*And* [have We not] *exalted your mention?*" And Allah swore an oath by him ﷺ in Sūra al-Ḍuḥā: "*By the morning brightness. And by the night when it is tranquil. Your Lord has not forsaken you or detested you. And indeed, the Hereafter is better for you than the first* (i.e., this life). *And your Lord shall certainly give you, and you will be pleased.*" For this reason, the lovers are constantly speaking about the Muḥammadan beauties and perfections ﷺ, so that those with spiritual taste can taste from these meanings, and so that those possessed of love and witnessing can witness them, and so that those who have gnosis in love can know them. It is this spiritual taste that the Companion Ḥassān b. Thābit ؓ alluded in the couplet ascribed to him:

My eyes have not set upon any better than you
And no woman has bore any more beautiful!

More eloquent still is the hadith reported by al-Tirmidhī with a chain that is subject to some controversy (although the text is supported by many authentic corroborating reports). In this hadith, the Leader of the Believers, ʿAlī ؓ, describes the Messenger of Allah ﷺ: "I saw neither before him nor after him anyone like him." This is the epitome of description, for it is comprehensive and exclusive: comprehensive of every form of beauty and perfection, both in form and character and what was divinely conferred, and exclusive inasmuch that none of these features can be gathered within any other person. Expressions of this sort stem from a love that has moved the heart and the emotions. They are not merely in the rational domain; they flow through the lover like blood and reside in every corner of his being, and his state gives rise to statements that describe his condition. May Allah have mercy upon the one who said:

Every heart inclines to the beloved
And for that I have a sure witness and proof
As for the proof: if you mention Muḥammad
The tears of the lovers begin to flow

Whoever contemplates all that we have said here and his heart expands in the love of the Chosen One ﷺ, and he becomes frequent in his remembrance and salutations upon him ﷺ and loves him more than all of creation and more than his parents and children, his brothers and his wife, and wealth and prestige—whoever is blessed with this, his spirit can be said to have truly tasted the sweetness of faith, and he has become reinvigorated after malaise, and will enjoy the subtle closeness to the Messenger of Allah ﷺ and come to know his beloveds. Imam Muslim recorded in his rigorously authentic collection, on the authority of the Mother of the Believers ʿĀʾisha رضي الله عنها who said: "I heard the Messenger of Allah ﷺ say: 'Souls are marshaled soldiers; those who are drawn to each other are affable, and those who are disinclined are at odds.'" Said Ibn al-Rūmī, describing this spiritual taste of love that encounters an empty heart and takes hold of it:

It's as if my heart will not find healing for its ailment
Save by it seeing the two souls meet each other

THE EIGHTH ARGUMENT

The Companions did not commemorate the Mawlid, and their love for the Prophet ﷺ was much greater, so are you keener to good than they were?

Those who argue that it is forbidden to express delight with the Prophet's noble birth say: "Why did this display of gratitude and expression of delight come after the time of the Companions? They didn't celebrate it, even though they loved the Prophet ﷺ far more than anyone else, and they were keener to do good acts and show gratitude than anyone else. So are those who introduced the innovation of the *Mawlid* more guided than the Companions and more thankful to Allah than they?"

This argument—assuming that it's true—does not count as a legal proof. According to this line of thinking, the interlocutor is making a claim on the basis of a negation that he does not know to be factual with absolute certainty. Since he admits that he was not around, how does he know that the Salaf never commemorated the *Mawlid*? The answer to this argument is found within their own answer to why the Companions during the reign of Abū Bakr ؓ and the beginning of ᶜUmar's caliphate refrained from praying the *tarāwīḥ* prayer behind a single imam. Were those in the latter portion of ᶜUmar's reign who prayed the *tarāwīḥ* prayers behind a single imam more guided than Abū Bakr and the scholars among the Companions who died before that? Were they more eager and keener to do good and more intense in their love and greater in their gratitude? Does this imply that one of the two groups is somehow guilty of misguidance and reprehensible innovation?

THE NINTH ARGUMENT

There is a difference of opinion regarding the exact date of the Prophet's birth ﷺ

Those who prohibit the *Mawlid* argue that it is a reprehensible innovation to gather on the twelfth of Rabīᶜ al-Awwal since all that is textually established is that the Prophet ﷺ was born on a Monday, while there is a difference of opinion over whether the twelfth of Rabīᶜ al-Awwal was his actual birth date or not. So why, they ask, is his birth ﷺ celebrated on the twelfth of Rabīᶜ al-Awwal instead of a generic Monday?

The answer here is obvious: There is a well known difference of opinion about the specific date of the Prophet's birth in Rabīʿ al-Awwal ﷺ. Let us list the most notable opinions concerning it.

The first view is that the Prophet ﷺ was born on the first or second of the month of Rabīʿ al-Awwal. This was mentioned by Ibn Saʿd in his *al-Ṭabaqāt al-kubrā* (1:101), Ibn Sayyid al-Nās in *ʿUyūn al-athar* (1:79), Ibn Kathīr (who related it on the authority of Ibn ʿAbd al-Barr) in *al-Bidāya wa al-nihāya* (2:260), al-Yaʿqūbī (the Abbasid Shiite historian) in his *Tārīkh* (2:7), and Ibn al-Jawzī in *al-Muntaẓẓam* (2:245). All of them relate this through a narration whose chain contains Nujayḥ al-Madanī, who was weakened by a number of Ḥuffāz, such as Abū Dāwūd, al-Dāraquṭnī, and others. This is mentioned in the *Taqrīb*.

The second view is that the Prophet ﷺ was born on the eighth of Rabīʿ al-Awwal. This was reported by Mālik, on the authority of Muḥammad b. Jubayr, with a rigorously authentic chain. It was also mentioned by al-Ḥāfiẓ Ibn ʿAbd al-Barr in *al-Istīʿāb* (3:31) and Ibn Sayyid al-Nās in *ʿUyūn al-athar* (1:81), on the authority of al-Ḥāfiẓ Muḥammad b. Mūsā al-Khawārizmī. Al-Ḥāfiẓ Ibn ʿAbd al-Barr quoted the historians who declared this narration sound, and it was also supported by al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Diḥya in his book *al-Tanwīr fī Mawlid al-Bashīr wa al-Nadhīr*. Ibn Ḥajar al-Haytamī, in his splendid commentary on Imam al-Būṣīrī's *Hamziyya* (p. 26), mentions that this is the consensus of the historians, as does al-Masʿūdī in *Murūj al-dhahab* (1:562). Al-Quṭb al-Qasṭalānī, in *al-Mawāhib al-laduniyya* (1:140–141), said that this is the position of the majority of the hadith scholars.

The third view is that the Prophet ﷺ was born on the ninth of Rabīᶜ al-Awwal. This position was held by some of the latter day scholars, though I have been unable to find any reliable source for it. It appears that it was a personal conclusion reached by some scholars who relied on astronomical analysis and other means. Allah knows best. Those who held this view, among others, include Shiblī al-Nuᶜmānī in his *Sīrat al-Nabī* (1:15), Sayyid Sulaymān Manṣūrpūrī in *Raḥma li al-ᶜālamīn* (1:40), and Shaykh Ṣafī al-Raḥmān Mubārakpūrī in *al-Raḥīq al-makhtūm*.

The forth view is that the Prophet ﷺ was born on the tenth of Rabīᶜ al-Awwal. This is this narration of al-Wāqidī, mentioned by Ibn al-Wardī in his *Tārīkh* (p. 128). It is also mentioned by Ibn Kathīr on the authority of Ibn Diḥya and Ibn ᶜAsākir in *al-Bidāya wa al-nihāya* (2:260), from the route of Abū Jaᶜfar al-Bāqir. It was also reported by Ibn Saᶜd in *al-Ṭabaqāt al-kubrā* (1:100) and Mujālid b. Saᶜīd on the authority of al-Shaᶜbī. All of these reports are through the route of Muḥammad b. ᶜUmar b. Wāqid al-Aslamī, and there is a difference of opinion regarding his status as a narrator; some have declared him *thiqa*, while others have accused him of lying (and abandoned him as a result). At any rate, this narration also contains Isḥāq b. Abī Farwa and Abū Bakr b. ᶜAbdullāh, both of whom are accused of lying. Allah knows best.

The fifth view is that the Prophet ﷺ was born on the eleventh of Rabīᶜ al-Awwal. This was mentioned by Ibn al-Jawzī in *al-Muntaẓẓam* (2:245), though without a chain of transmission.

The sixth view is that the Prophet ﷺ was born on the seventeenth of Rabīᶜ al-Awwal. This was reported by Ibn Diḥya on the authority of some of the Shiites, as also mentioned in Ibn Kathīr's *al-Bidāya wa al-nihāya* (2:260). Ibn Diḥya quoted this view from the handwritten manuscript of al-Wazīr Abū Rāfiᶜ b. al-Ḥāfiẓ Abū Muḥammad b. Ḥazm, on the authority of his father. Al-Ḥumaydī, however, quoted Ibn Ḥazm as saying that the Prophet ﷺ was born on the eighth of Rabīᶜ al-Awwal, so Allah knows best.

The seventh view is that the Prophet ﷺ was born on the eighteenth of Rabīᶜ al-Awwal. This is the opinion cited by Ibn Kathīr in *al-Bidāya wa al-nihāya* (2:260), which he maintained was the famous view.

The eighth view is that the Prophet ﷺ was born on the twelfth night of Ramaḍān. This was mentioned by al-Kalbī, as found in Ibn Ḥajar's *Fatḥ al-Bārī* (7:164). This view was also held by Zubayr b. Bakkār. Ibn Ḥajar said, "This opinion is anomalous."

The ninth view is that the Prophet ﷺ was born on the night of the twelfth of Rabīᶜ al-Awwal. This was reported by Ibn Isḥāq in his *Sīra*, Abū Ḥātim b. Ḥibbān in *al-Thiqāt* (1:14–15), Ibn Khaldūn in his *Tārīkh* (2:394), Ibn Sayyid al-Nās in *ᶜUyūn al-athar* (1:79), al-Bayhaqī in *Dalāʾil al-Nubuwwa* (1:74), al-Ḥākim in *al-Mustadrak* (2:603), al-Ṭabarī in *Tārīkh al-umam wa al-mulūk* (2:125), and others. This is the position of the majority.

From all of the above we can narrow down the soundest narrations that give an exact date for the Prophet's birth ﷺ. We know that it was in the month of Rabīᶜ al-Awwal, and, according to the soundest view, it was either on the eighth or the twelfth therein.

As for it being on the eighth of Rabīᶜ al-Awwal, this is related by Imam Mālik with a rigorously authentic chain of transmission, on the authority of Muḥammad b. Jubayr b. Maṭᶜam, who is a Follower (*tābiᶜī*). Insofar are chains of transmission are concerned, this is the soundest one available. Al-Ḥumaydī quotes this view from Ibn Ḥazm; Ibn ᶜAbd al-Barr quotes the historians who declare this narration sound; al-Ḥāfiẓ Muḥammad b. Mūsā al-Khawārizmī affirms it with certainty; Ibn Diḥyā, in his work *al-Tanwīr*, considers it the soundest view; Ibn Ḥajar al-Haytamī, in his splendid commentary on the *Hamziyya*, mentions that it is the consensus of the historians; and Al-Muḥibb al-Qasṭalānī, in his *al-Mawāhib al-laduniyya*, remarks that it is the position of the majority of the hadith scholars. Nevertheless, the widely acknowledged position is that the Prophet ﷺ was born on the twelfth of Rabīᶜ al-Awwal.

As for it being on the twelfth of Rabīᶜ al-Awwal, in addition to this being the famous position on the matter, there is also a report by al-Ḥākim in *al-Mustadrak*, which read as follows: Abū al-Ḥasan Muḥammad b. Aḥmad b. Shabbuwayhi al-Raʾīs of Merv › Jaᶜfar b. Muḥammad al-Nīsabūrī › ᶜAlī b. Mihrān › Salama b. al-Faḍl, who narrated that Muḥammad b. Isḥāq said, "The Messenger of Allah ﷺ was born on the twelfth night of the month of Rabīᶜ al-Awwal."

Now, this chain of transmission is acceptable (*lā baʾs bihi*) up to Ibn Isḥāq; its narrators are all *thiqa* and *ṣadūq*, except for Ibn Shabbuwayhi al-Faqīh al-Raʾīs. He is the Shaykh of Imam al-Ḥākim and al-Ḥāfiẓ Abū

Nuʿaym, and, as Ibn Mākūlā mentioned in *al-Ikmāl*, no discrediting information (*jarḥ*) is known about him.

I happened to come across another narration that would settle this issue once and for all, and it appears to be sound. It is found in the book *al-Abāṭīl wa al-manākīr wa al-ṣiḥāḥ wa al-mashāhīr* of the hadith scholar al-Jūrqānī (d. 543 AH), in volume one, page 126, hadith number 122. In it he says:

> We were informed by Abū al-Faḍl Muḥammad b. Ṭāhir b. ʿAlī al-Ḥāfiẓ, who informed us via Aḥmad b. Muḥammad b. Aḥmad › ʿĪsā b. ʿAlī b. ʿAlī b. ʿĪsā (in dictation) › Abū al-Qāsim ʿAbdullāh b. Muḥammad b. ʿAbd al-ʿAzīz al-Baghawī › Abū Bakr b. Abī Shayba › ʿAffān › Salīm b. Ḥayyān › Saʿīd b. Mīnā › Jābir b. ʿAbdullāh al-Anṣārī and ʿAbdullāh b. ʿAbbās, both of whom said: "The Messenger of Allah ﷺ was born on the Day of the Elephant, on Monday the twelfth of Rabīʿ al-Awwal. In that month he was tasked with delivering the message, in it he was taken on the heavenly journey, in it he migrated, and on it he passed away ﷺ."

Al-Jūrqānī did not raise any objections to this report, though he did with the other rejected and weak reports. He related this with his chain of transmission to Ibn Abī Shayba, and from him to Jābir and Ibn ʿAbbās. This chain of transmission was also related by Ibn Kathir up to Ibn Abī Shayba. The chain of this hadith is fully connected (*muttaṣil*) and its narrators are all *thiqa*, apart from Muḥammad b. Ṭāhir, Aḥmad b. Muḥammad, and ʿĪsā b. ʿAlī. Some hadith masters, however, did declare them *thiqa*, and at any rate they are no less than at the level of *ṣadūq*, so their hadith does not descend below the rank of *ḥasan*. The chain of this report is ostensibly *ḥasan*, and if there is any doubt over Saᶜīd b. Mīnā having heard from Ibn ᶜAbbās, it can be put to rest by the fact that al-Bukhārī's collection affirms that he heard from Jābir. We may conclude, therefore, that this hadith is rigorously authentic. So if authentic, this narration should put an end to the debate concerning this issue; though to date, I have not come across this report in the printed edition of *Muṣannaf* of Ibn Abī Shayba, so perhaps it is located in another variant copy of the *Muṣannaf* besides the printed one we have today, which is the version of Baqī b. Makhlad. Allah knows best.

Perhaps it is a good thing that there are so many different opinions on the exact date of the Messenger's birth ﷺ, as that will leave the believer in perpetual delight during the month of Rabīᶜ al-Awwal, and indeed every Monday of every week of the year. In this manner the believer lives out his entire life, year after year, in constant joy and delight with the Chosen One ﷺ and his birth. There are other auspicious and blessed occasions of mercy that are similar to this day. Have you not noticed how Allah Most High has concealed from His servants the exact night in which *Laylat al-Qadr* falls? That is in order for them to seek it out in the last ten nights of Ramaḍān—as a mercy to them, and so that they make themselves available to receive the varieties of mercy, forgiveness, and felicity. The date[46] of the Prophet's birth ﷺ has not been determined with absolute certainty, and in that ambiguity there is an opportunity for one to remain joyous in Aḥmad ﷺ for the rest of his life and until he dies as a believer in Divine unity, finally joining with the Prophet ﷺ at his blessed Basin (*Ḥawḍ*) and drinking its water directly from his blessed hands. I ask Allah Most High to bless all of us with that!

The upshot of all of this is that there is a difference of opinion over the exact day in Rabīᶜ al-Awwal in which the Prophet ﷺ was born. Nevertheless, the strongest and soundest opinion is that it was in fact the twelfth of Rabīᶜ al-Awwal (if we do not consider the hadith of al-Ḥākim and Ibn Abī Shayba). Coincidently, this means that Monday and the twelfth of Rabīᶜ al-Awwal share in the fact that they are the date of the Prophet's birth ﷺ. The first is narrated in *Ṣaḥīḥ Muslim* and the second is narrated in the hadith reports we cited above. And as for those who do not consider those narrations sound, the date is determined through independent judgment (*ijtihād*) and narrowing it down an exact date, and following the most preponderant and soundest position in that regard. As such, there is no blame in people coming together on Monday of the second week of Rabīᶜ al-Awwal, or any Monday, or any other day of the year for that matter, because no matter the date, the believer should express his or her delight and joy with the birth of the Prophet ﷺ as much as possible without necessarily setting a specific time, while at the same time never losing sight of the significance and uniqueness of certain times, such as Monday, which Allah has honored by having the master of creation born on it, or like the twelfth of Rabīᶜ al-Awwal (according to the soundest view) or Rabīᶜ al-Awwal in general.

THE TENTH ARGUMENT

But the Prophet ﷺ fasted on Mondays, so why don't you?

Those who argue against the *Mawlid* ask: "Why don't you fast on Mondays instead of coming together to celebrate the Prophet's birth ﷺ?"

In response: Allah Most High said: "*O you who believe! Do not put yourselves forward before Allah and His Messenger. And fear Allah. Indeed, Allah is All-Hearing, All-Knowing.*" (al-Ḥujurāt: 1) So yes, fasting is an authentic *sunna* of the *Mawlid.* No one disallows it (Allah forbid!). Fasting on Mondays is without doubt a *sunna*, because it is the day of the Prophet's birth ﷺ. It is the day he was born, the day he was tasked with the Prophetic mission, and the day in which deeds are raised up, in addition to several other merits it contains.

This *sunna* should be remembered and revived. The intention behind expressing delight with the Prophet's noble birth ﷺ is to celebrate him and revere him ﷺ in a manner that Allah has legislated, be it though what is mentioned explicitly in the revealed texts, such as fasting or expressing gratitude, or through permitted things like feeding others, remembering Allah Most High and praising Him, sending abundant prayers and salutations upon His beloved and Chosen One ﷺ, and recalling his noble features and the events surrounding his life—without committing any evil or detested acts in the course of that, and without restricting the gathering to a particular form that is not required in the law, and all the while attending to priorities and giving precedence to the Sunna over legally neutral acts.

THE ELEVENTH ARGUMENT

Setting aside a particular day for extra worship is an innovation

Those who forbid the *Mawlid* say that setting that day aside for extra worship is considered an innovation in the religion, and every innovation is misguidance.

The one who first set aside this day for extra worship and conferred upon it added virtue was the Prophet himself ﷺ, as is authentically established in *Ṣaḥīḥ Muslim*. This alone is enough to dispel any misgivings that we are setting this day aside for extra worship out of our own initiative. Nevertheless, there is no proof forbidding the performance of extra voluntary acts of worship on this day, despite the fact that they are not legally required. This may be likened to the day of ʿĀshūrāʾ, which has with it extra acts of worship that are done out of gratitude to Allah Most High for Him having delivered Mūsā ﵇, and other examples we have mentioned in this work.

The day of the Prophet's birth ﷺ is a day of gratitude to Allah for His consummate grace and bounty, and yet it is not legally required in any specific form. That is because the default rule is that voluntary acts of worship and good works are permissible at all times, excepting only those times that have been specifically forbidden by the Sacred Law. The default rule is that extra prayers are permissible at all times save those times in which the law has forbidden us to pray, such as the set prohibited times. Likewise, the default rule is that it is allowed to fast on any day, except those days that the Sacred Law has disallowed, whether it is unlawful, like fasting on

Eid and the days following Eid al-Aḍḥā, or detested, like fasting on a Friday to the exclusion of other days. The default rule is that it is allowed to feed others at all times, save the instances where the Sacred Law forbids it, such as feeding a fasting person in the daytime of Ramaḍān. The default rule regarding charity is that it is permissible at all times, as are all other good actions. Thus, there is no legitimate reason to forbid extra acts of obedience that are legislated in their root unless it is supported by a specific prohibition that qualifies the general revealed texts that speak of drawing near to Allah Most High. To say that expressing delight and gratitude with the Prophet's birth ﷺ is permissible only when limited to fasting and no other extra good works (and without deeming it legally mandatory) is bereft of proof and is baseless.

THE TWELFTH ARGUMENT

Commemorating the Prophet's birth ﷺ is an imitation of the Christians

Those who argue against coming together to commemorate the Prophet's birth ﷺ say that it is in imitation of the Christians. But the Prophet ﷺ forbade us from imitating them, as he said ﷺ: "He who imitates a people is one of them."

Without question it is forbidden to imitate non-Muslims in those things that are from the unique features of their religion; however, to accuse of imitation those who commemorate the birth of the Prophet ﷺ is groundless since the components of similarity and resemblance between the two do not match. There are several reasons for this. Firstly, there is no similarity between the two in intention, and intention, as we know, is the key factor of all actions. Secondly, there is no similarity in the way in which the two commemorations occur. The Holy Quran mentions in detail the way Prophet ʿĪsā ﵇ was born, and elaborates on the birth of Maryam and Yaḥyā ﵇, yet it cannot be said that the Quran's way of speaking about their births resembles the Christians' way of speaking about them. This means that recalling the details of their births is not considered, in and of itself, an imitation of the Christians and Jews.

If that component of resemblance is negated, the accusation still stands that discussing the Prophetic nativity to a group on a particular day of the year is an imitation of the Christians and Jews. But this too is incorrect for a number of reasons, many of which we have already mentioned. For one thing, the angle of resemblance is not actualized, because the way that the Christians celebrate Christmas is altogether different from how the Muslims commemorate the birth of the Greatest Mercy ﷺ. Add to that the contention that it is not legally required to express delight with his birth on a specific day of the year—even if fasting is specified on Monday in the Sunna, and even if we should take into consideration the uniqueness of certain times and places. A Muslim seeks to exalt and glorify Allah Most High at all times; nevertheless there are certain times when this is redoubled, such as Ramaḍān, Shaʿbān, the days following Eid al-Aḍḥā, and other days. The basis remains, that a true lover expresses his joy with Allah and with the birth of His Messenger ﷺ throughout the year as much as he is able. So there remains no component or element of resemblance between the Christians and Muslims save the intention of revering the Prophet ﷺ,

but we don't concede to this for a number of reasons, the most important of which are the following: reverence for the Prophets—prayers and salutations be upon them—is not the sole domain of the Christians and Jews. Anyone who confirms the Prophets, whether a Muslim, Jew, or Christian, must exalt the Prophets. One should not imitate the Jews in this and affirm a resemblance between Allah and His creation, and neither should one imitate the Christians and go to extremes with the Prophet to the extent that he is considered Allah's son and deemed worthy of worship. That said, no Muslim believes in anthropomorphism, nor does he worship other than Allah, so the alleged resemblance is void.

THE THIRTEENTH ARGUMENT

The Mawlid leads to excessive praise of the Prophet ﷺ

Those who argue that it is forbidden to gather to express happiness with the Prophet's birth ﷺ say that it is a means to extremism and excessiveness in extolling the Prophet ﷺ, so much that it leads some to invoke him and seek his aid instead of Allah. Furthermore, they argue, the Prophet ﷺ said: "Do not exaggerate about me as the Christians exaggerated concerning the Son of Maryam. Say instead, 'the servant of Allah and His Messenger.'"

The explicit texts of the Quran and the Sunna make it clear that it is obligatory to forbid the unlawful. There is no disagreement about that. It is also clear that gatherings in which unlawful acts are committed must be censured and those in attendance must be advised. As for the action in and of itself, it should not be censured so long as it is lawful. This is why we do not forbid people from performing the ʿUmra simply because there are some women there who might not cover properly; similarly we do not forbid people from harvesting grapes out of fear that someone will purchase them and turn them into wine; and we do not prevent people from entering the mosques because of the musical ringtones on their mobile phones that ring in virtually every obligatory prayer. The obligation upon us is to forbid the evil, not forbid the truth.

Regarding the question of taking someone of Allah's creation as a means of approach to Him (*tawassul*), this is at the very least an area of disagreement among Muslims. Only for extremists would it lead to charges of greater disbelief and polytheism, because the one who performs *tawassul* through the Prophet ﷺ is a Muslim who believes with certainty that only Allah is the Creator, Provider, Healer, Giver, Preventer, and Lord besides whom nothing is worthy of worship. A Muslim does not confer these meanings to other than Him, the Exalted. It is established textually that the Companions performed *tawassul*, such as the case of ʿUmar's *tawassul* through al-ʿAbbās, which is recorded in *Ṣaḥīḥ al-Bukhārī* and contains a sound and explicit expression of taking one of creation as a means of approach to Allah. As for the claim that *tawassul* through a created being is permitted so long as that created being is living, and that *tawassul* through a created being that has left this world and entered the intermediate realm (*barzakh*) is disbelief in Allah Most High and major polytheism, that needs a book unto itself where we can examine the proofs for the claim.

What is the basis for this idea that *tawassul* through a created being is allowed so long as that created being is alive, but becomes major disbelief once that person is dead (since the dead cannot benefit or harm)? Can a living being other than Allah cause benefit or harm? The truth is that only Allah is *al-Nāfiʿ* (the Bringer of Benefit) and *al-Ḍārr* (the Causer of Harm), and the one who seeks a means of approach to Allah through the righteous among the Muslims only does so to draw nearer to Allah Most High through the rank of those whom he considers pious and close to Allah. He believes with incontrovertible certainty that none of creation, whether Prophets or non-prophets, can bring benefit or harm besides Allah, and he holds that they have no say in the matter since Allah alone is *al-Nāfiʿ* and *al-Ḍārr*. He believes everything is in the Hands of Allah. For this reason, the one who performs *tawassul* through the Prophets or the saints of this *Umma* believes that he is doing something legal and permitted and something that the Companions did before him. He does not see a distinction between *tawassul* to Allah through the means of a living creation or dead creation. Creation is creation, whether dead or alive. The person who is the object of *tawassul*—regardless if he is in this worldly life or the intermediate barzakh life—is not the ultimate objective; the ultimate objective is Allah Most High and drawing near to Him through the rank of those He loves among His Prophets brought nigh and His righteous devotees.

On the basis of this faulty logic that has no proof in support of it other than evil suspicions against the opponent and accusations against his religion, it is reasonable to say that it is closer to disbelief to say that Allah Most High is incapable of granting His righteous servants the nobility and honor of having *tawassul* performed through them during their *barzakh* life as it was performed through them during their worldly life—especially when we consider that there is no sound and explicit proof to restrict the prohibition of *tawassul* to when it is done after a servant's death, much less it being cause for charging others with major disbelief.

As for taking the verses of the Quran that were revealed concerning the obstinate disbelievers and applying them against the Muslims, this is a skill mastered by the extremists who are over-zealous and eager to lay charges of disbelief against other Muslims with whom they disagree. This has paved the way for the intellectual terrorism that humanity in general and the *Umma* in specific have suffered from for too long. There are rigorously authentic and explicit hadith in support of *tawassul*, and several senior hadith masters of the *Umma* have considered it permissible to perform *tawassul* through the Prophet ﷺ, such as Ibn Ḥajar al-ʿAsqalānī, al-ʿIzz b. ʿAbd al-Salām, al-Nawawī, and many others. But that is not the subject of this book, so for more details on this issue you may read elsewhere.

As for the hadith mentioned "Do not exaggerate about me as the Christians exaggerated concerning the Son of Maryam," this is true, because the Christians exaggerated about him, making him a part of a trinity and worshipping him. For Muslims, however, they believe that it is major polytheism to worship other than Allah. The gatherings that take place to express joy and delight with the noble birth of the Prophet ﷺ, and to express thanks and praise to Allah and compose poetry, send abundant prayers and salutations upon the Chosen One ﷺ, feed people, and present the details of the Prophetic nativity and a bit about the Muḥammadan features and life events—there is great good in all of this, Allah willing. As for exalting and revering the Beloved and Chosen One ﷺ, it is undoubtedly obligatory during the day of his birth and every other day without exception. One's closeness to Allah Most High and closeness to the Sunna of Allah's beloved ﷺ is commensurate with his exaltation and reverence of the Prophet ﷺ in a way that pleases Allah. Indeed, that is the great triumph!

THE FOURTEENTH ARGUMENT

The Mawlid has become a third Eid

Those who argue that it forbidden to gather in commemoration of the Prophet's birth ﷺ say that the *Mawlid* has become an Eid, and those who partake in it confer upon it a status that is reserved for Eid. As Muslims, they say, we only have two celebrations: Eid al-Fiṭr and Eid al-Aḍḥā, and in a hadith recorded by al-Nasāʾī with a rigorously authentic chain, Anas b. Mālik said: "During the pre-Islamic period of ignorance (*jāhiliyya*), the people had two days each year where they would enjoy festivities. When the Prophet ﷺ entered Medina he said: 'You previously had two days in which you would enjoy festivities; Allah has now replaced them with something far better: the Day of Breaking the Fast and the Day of Sacrifice.'"

Generally speaking, there is no disagreement about this at all, for al-Tirmidhī recorded a hadith in his *Jāmiʿ* with a rigorously authentic chain on the authority of ʿUqba b. ʿĀmir ﵁ who said: "The Messenger of Allah ﷺ said: 'The day of Arafat and the days following Eid al-Aḍḥā (*ayyām al-tashrīq*) are for us, the People of Islam, and they are days of eating and drinking.'" Nevertheless, we must also add Friday to this list of annual celebrations, as al-Bukhārī recorded in his rigorously authentic collection on the authority of al-Zuhrī, who said: "Abū ʿUbayd the freed bondsman of Ibn Azhar narrated to me: 'I witnessed Eid al-Aḍḥā in the company of ʿUmar b. al-Khaṭṭāb ؓ. He said that ʿUmar prayed before the sermon and then addressed the people and said: "O people! The Messenger of Allah ﷺ has forbidden you from fasting during these two Eids. As for the first of the two, it is the day of your breaking fast, and as for the second, it is the day you partake of your sacrificial animals." Abū ʿUbayd said: 'Then I witnessed Eid in the company of ʿUthmān b. ʿAffān, which had occurred on a Friday. He, too, prayed before the sermon, and then addressed the people and said: "O people! In this day two Eids have coincided; whoever among the distant residents wishes to wait for the Friday prayer he may do so, and whoever wishes to return he has my leave."'"

No intelligent Muslim denies that the days designated as Eids by the Prophet ﷺ are set, but those who believe that it is recommended to gather in commemoration of the noble Prophetic birth don't call it an Eid; instead, they call it the day of *Mawlid*, or the commemoration of the *Mawlid*, etc. And if some people do call it Eid what they mean is an "Eid" in the linguistic sense, since it is derived from the morphological form *ʿād-yaʿūd-ʿawdatan*—to return and come back to something. Admittedly, it is better to avoid giving the *Mawlid* this name and instead limit the word "Eid" to the specific days designated by the Prophet ﷺ. In any case, this contention, that the supporters of the *Mawlid* make it like Eid al-Fiṭr or Eid al-Aḍḥā, is an exaggeration and extreme argument and a form of intellectual terrorism. If we take the word "Eid" according to its specific usage, Muslims have only two Eids: the Eid of the sacrifice and the Eid of breaking the fast, both of which contain a prayer and a sermon and other well known *sunna*s specific to the two days.

Having said that, it should be noted that scholars disagree over which day of the year is considered best in an absolute sense. Some held that the first ten days of the month of Dhū al-Ḥijja are the best days in the world. This is due to the hadith recorded in al-Ṭabarānī's *al-Muʿjam al-kabīr* with a rigorously authentic chain on the authority of Abū Isḥāq al-Fazārī, on the authority of al-Aʿmash, on the authority of Abū Wāʾil, on the authority of ʿAbdullāh, who reported that the Messenger of Allah ﷺ said: "There are no days in which good deeds are performed that are superior to the ten days [of Dhū al-Ḥijja]." Someone asked: "Not even jihad in the path of Allah?" The Prophet ﷺ said: "Not even jihad in the path of Allah." These ten days were the object of an oath taken by Allah in the Quran. He said: "*By the dawn, and by the ten nights.*" These ten nights, according to the view of the majority of exegetes, are the ten days of Dhū al-Ḥijja. This was reported by Ibn ʿAbbās and a number of Companions ؓ, and was the preferred position of Ibn Jarīr al-Ṭabarī, Ibn Kathīr, and several other exegetes. Allah knows best. An oath is not taken by anything save that it shows the immensity and greatness of the object of the oath. If we compare these ten days to the two days of Eid we find that Allah did not swear an oath by the latter, despite their tremendous honor, blessings, and immensity.

Some scholars opined that the most virtuous day of the year is the day of sacrifice that comes right after the ten days. This is supported by the narration found in

Abū Dāwūd's *Sunan* with a rigorously authentic chain on the authority of ʿAbdullāh b. Qurṭ, who reported that the Prophet ﷺ said: "Certainly, the greatest of days in the sight of Allah, the Blessed and Exalted, is the day of sacrifice, followed by the day after it."

Other scholars maintained that the most virtuous days are the ten days of Dhū al-Ḥijja while the most virtuous nights are the last ten nights of Ramaḍān. Others held that the best day of year in absolute terms is the day of Arafat, owing to the numerous narrations that speak of its virtues that are not shared with the other days. Other scholars considered *Laylat al-Qadr* to be the best time of the year and the most virtuous since Allah revealed in the Quran that it is better than one thousand months.

The point here is that none of these views in any way detracts from the day of the sacrifice or the day of breaking the fast (Eid al-Aḍḥā and Eid al-Fiṭr), nor is there any comparison between them. To affirm something for one thing does not negate it from other things. Each day has its own unique features, and all of them are of the days of Allah Most High. A day is only honored on account of what happens in it. Take the day of ʿĀshūrāʾ, for example: it comes every year and the Prophet ﷺ used to fast during it out of gratitude toward Allah Most High for delivering Mūsā ﷇ. At the same time, the Prophet ﷺ mentioned to us the day of his birth and he would fast on that day, and he made it a *sunna* for us to fast it once each week—not just once a year. It is obvious from this that the day of his birth receives far greater esteem than the day of ʿĀshūrāʾ. What is perplexing is that some people focus on a day in which the Prophet ﷺ fasted once per year out of gratitude for Allah delivering Mūsā ﷇ, yet they take great pains to obscure mention of the day in which the Prophet ﷺ fasted weekly on a continual basis out of gratitude to Allah for his noble birth ﷺ, and they do not encourage others to fast on it or remember the mercy and honor that it contains.

Out of propriety and manners with the Prophet's ﷺ act of naming the two Eids, we should not call the *Mawlid* an Eid, even though it is our belief that his noble birth ﷺ marked the beginning of the mercy that encompassed all created beings in general and the believers in particular and signaled the dawning of the Muḥammadan message upon the cosmos and was a sign for the felicity of the creation and their yearly celebrations. The day of the Prophet's noble birth ﷺ marks the beginning of the blessings, mercies, and happiness that resulted in the blessings and mercies of Eid al-Fiṭr and Eid al-Aḍḥā and other important dates in our history and *Umma*. The true lover, as we remarked earlier, does not limit his expression of happiness with the birth of the Beloved to gathering only one time per year.

Scholars of the Latter Period who Permitted Celebration of the Mawlid

Having previously mentioned some of the imams of the Salaf who wrote books on the noble *Mawlid*, there are also a great number of scholars from the latter period who permitted it as well. These include: Imam Abū Shāma and his student Imam al-Nawawī, Imam al-Subkī and his son, al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī, al-Ḥāfiẓ al-ʿIrāqī, al-Ḥāfiẓ al-Suyūṭī, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī, al-Ḥāfiẓ Ibn al-Jawzī, al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī, Ibn Kathīr, Mullā ʿAlī al-Qārī, and many others.

Chapter Five

Some of the Evil Innovations that Occur under the Name "Mawlid"

Any gathering, no matter its purpose, might be accompanied with innovations and wrong acts. The duty of scholars is to tackle these evils head on and explain the correct way and guidance of the Prophet ﷺ. If it is true that gatherings in commemoration of the birth of the light ﷺ also involve innovations and wrong acts, it is obligatory to advise the attendees and refrain from taking part in them until these innovations and wrong acts are removed. Allah knows best.

What is important to remember about these gatherings—which bring people together to invoke Allah Most High and study His Holy Book and send prayers upon His kind and merciful Messenger and recount his beautiful features and life events ﷺ—is that they are simply a means to an end. The goal is Allah Most High, His divine pleasure and love, proximity to Him, and love for His Messenger ﷺ. The gathering is but one means out of many that causes a person to reach this objective. These means are considered permissible if they are free from what Allah has forbidden. It is therefore incumbent upon the organizers of these gatherings to fear Allah and be vigilant with respect to Him, and see to it that the gatherings are pleasing to Allah and His Messenger ﷺ, in that they draw people nearer to their Prophet ﷺ and acquaint them with his life and his love, mercy, and his longing for them. That is because a Muslim's love for the Messenger of Allah ﷺ is carried within his heart and its effects manifest on his bodily limbs in accordance with his closeness or remoteness from Allah's remembrance and prayers and salutations upon His Messenger ﷺ, and his annihilation in love for the Prophet ﷺ and the preference of his love over the love of all other created beings, until that love drives him to the Greatest Beloved and Noblest Objective, as Allah Most High said in Sūra al-Baqara: "*And those who believe are more intense in their love for Allah*," and as He said in Sūra al-Māʾida: "*He loves them and they love Him.*"

One of the things that will increase the outpouring of this love and strengthen it and lead to uprightness in the bodily limbs is knowledge concerning the Prophet ﷺ. And by knowledge here, we don't mean simply knowledge about the beauty of his cheeks or his eyes or other noble physical features. The point is that we shouldn't stop there; rather we should also strive to adopt his qualities of character whose guidance we have been commanded to emulate. Examples of these qualities of character include his following of the truth, his repudiation of falsehood, his offering assistance to the oppressed, his mercy to all of creation, his fairness with opponents—and before all of these there are the foundations, such as love for Allah Most High, sincerity in worshipping Him, and other qualities of beauty and rigor ﷺ.

Gathering to commemorate the birth of the Prophet of Mercy ﷺ must not be used as an opportunity to promote contempt against one's opponents or kindle hatred between Muslims, nor should it be used to paint an inaccurate picture: that the *Mawlid* represents a battleground between the lovers and enemies of the Messenger of Allah ﷺ, between those who revere him and value him and defend him and those who hate him. This is a heinous error. No Muslim hates the Prophet ﷺ, and the disagreements over how the revealed texts should be understood and implemented should not be cause to spoiling love between Muslims. The love that we claim to have for the Messenger of Allah ﷺ must push us to argue in a way that is best, and must drive us to use wisdom and goodly preaching. We must support the truth with kindness and mercy; we must have fairness with our opponents, and we must deal mercifully with all of creation, whether they are good or bad, Muslim or non-Muslim. The conclusions to which our own *ijtihād* has led should not give rise to us rejecting the truth and looking down on others. Allah does not love wrong and does not love the wrongdoers. After all is said and done, the manner in which the Prophet's birth is commemorated was not known during the time of the Companions ﵃ and yet no one says that they hated the Prophet ﷺ!

It is a *sunna* to remember the Prophet's birth ﷺ every Monday by reminding one's self at the very least that it is the day of the Prophet's birth and a blessed day among Allah's days for which we should show thanksgiving and joy. It should be remembered that the Prophet ﷺ fasted every Monday out of joy for Allah's grace and out of gratitude to Him, and it is therefore recommended for us to fast on that day for the same reason. This much is firmly established in the authentic Sunna. As for waging war against that day and effacing its signposts and avoiding any talk of it, and marshalling strength to obscure the mention of the noble birth among Muslims and watering down its unique features and the assorted acts of worship that are performed on it and supported by the authentic Sunna (as well as other permissible actions), to the point that mere mention of the noble birth and joy with it is considered shameful by some ignorant folk—all of this, without doubt, points to a hardness of the heart and a paucity of love for the Messenger of Allah ﷺ and a gross ignorance of the Book and the Sunna. These things give the impression that there is a deliberate attempt to diminish the unique qualities of the Prophet ﷺ. Only ignoramuses, extremists, or hypocrites do this. We ask Allah for well-being!

Gathering to commemorate and rejoice at the birth of the Prophet ﷺ should not be a cause of beguilement, whereby one is deluded about Allah's divine threats (*waʿīd*) and His commands and prohibitions. It should not delude one regarding the authentic Sunna of the Chosen One ﷺ and the importance of attending to priorities. This is the basis and the way things should be, and anything else is naught but deceptions of Satan against those who have made Sufism a name without a reality (prior to which it was a reality without a name).

For certain, one of the greatest dangers facing Sufism (or, the science of spiritual excellence) that threatens to turn people away from it is its mutation into formalities and miracle-story peddling, bereft of knowledge and spiritual experience. Sufism, or *Iḥsān* as it is called, is an uplifting transformation based on knowledge and accompanied by an uplifting transformation based on good character and spiritual experience and advancing in great strides toward love. It is grounded on the Book of Allah and the Sunna of His Messenger ﷺ, and it, as some of the masters of *Iḥsān* have said, "Existed without a name and became a name without a reality, save for those whom your Lord showed mercy."

Certainly, the idea that love for the Prophet ﷺ is limited to a yearly *Mawlid* gathering or the like is a false and corrupt understanding, an ill gotten view, for the sign of true love is correct emulation of the Prophet ﷺ and not putting anything ahead of his statements or guidance, as Allah Most High said in Sūra Āl ʿImrān: "*Say: 'If you love Allah then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful.*'" (Āl-ʿImrān: 31). Emulation of the Prophet ﷺ is only achieved through doing what pleases Allah Most High and His Messenger ﷺ and attending to religious priorities—it is not achieved through following one's caprice or passions, or by giving precedence to one's opinions and overextending the scope of analogical deduction while simultaneously neglecting or shelving the authentic and established *sunna*s. One of the most beautiful things quoted by al-Ḥāfiẓ Ibn Ḥajar in *Fatḥ al-Bārī* is a statement from some of the senior scholars of the past: "He whose preoccupation with the obligatory duties keeps him from the supererogatory acts is excused, while he whose preoccupation with the supererogatory acts keeps him from the obligatory duties is beguiled." So take notice of this.

The celebration of the Prophet's birth ﷺ must be pure and sanctified, and must encompass the *sunna*s that are narrated with regards to his birth, such as fasting and remembering Allah's grace through his noble birth ﷺ. There is no harm in doing other righteous works besides these, such as recounting the Prophet's noble life, studying the events surrounding his noble birth, and reawakening the love for him in the hearts—with the condition, however, that these things are not considered legal obligations in the Sacred Law, and without ignoring the things that sometimes tarnish and sully these gatherings. The Sufism that is *Iḥsān* properly speaking is found within the Prophetic inheritance ﷺ, and that inheritance is an inheritance of knowledge and good qualities of character; it is an inheritance of Muḥammadan mercy that is shown to the cosmos to fill it with peace, love, and affinity; it is an inheritance of justice and fairness; it is an inheritance of love for the sake of Allah Most High and for the sake of goodness; it is an inheritance of loving good for all of mankind; and it is an inheritance of other lofty and noble Muḥammadan traits, may the best prayers and salutations be upon him and his Family!

Imam al-Qushayrī (may Allah have mercy upon him!) said in the introduction to his famous epistle on Sufism (*al-Risāla al-Qushayriyya*):

> Know that most of the realized masters of this group have become extinct and nothing of them remains in our time but their traces. As it was said:
>
> *As for the tents, they resemble their tents*
> *But I see that the women of the tribe are not the original dwellers*
>
> This path has been overcome by weakness; nay, the true spiritual path has faded entirely, and gone are the true masters (*Shuyūkh*) through whom guidance was realized, and few are the youth whose character and way are worthy

of emulation. Pious scruple has disappeared and rolled up its mat, while covetousness has intensified and tightened its stranglehold. Sanctity for the law has left the hearts of men and they have deemed neglect of the religion their firmest support. They have rejected the distinction between the lawful and unlawful and consider disrespect their religion. They have cast shame to the wayside and belittled the performance of worship. They have become remiss in their fasting and prayer and have flung themselves into the field of heedlessness. They have inclined to the following of passions and are carefree in the commission of forbidden acts, and have availed themselves freely of the things they borrow from the merchants, women-folk, and government officials.

However, they were not satisfied with committing these evil acts. They have also taken to the loftiest realities and states and claimed that they have freed themselves from the bonds of servitude and have actualized the realities of spiritual union (*wuṣūl*) and resided with the Real (*al-Ḥaqq*). They claim that Allah's rulings pass over them and that they are in a state of utter erasure (*maḥw*), and that Allah does not blame them or condemn them for what they do or do not do. They claim that they have received unveilings concerning the mysteries of Unicity and have faded into oblivion and lost their humanness utterly, and they assert that they remain within the light of Pre-eternality (*al-Anwār al-Ṣamadiyya*). Thus, they claim, when they speak it is someone else who is speaking through them, and when they act—or rather, when they are caused to act—it is someone else acting on their behalf.

May Allah have mercy upon the Sharifan Shaykh, my master Muḥammad Zakī Ibrāhīm al-Shādhilī (may Allah be pleased with him and enlighten his grave), who compiled the following lines of poetry in response to what some claimants to Sufism do:

Dear beloved son, I utter the truth, fully convinced
And there is no recourse outside of the truth
The claimant is excused on account of what he's seen
So do not be angered, for what he's seen is sullen
Sufism is not in the dance of the dancers
Nor the drums or flutes, shouts and screams
It is not remembrance uttered with corrupt expressions
Nor is it fainting or convulsing
Nor it is found in the processions of colored flags
Or falsities passed off, that anger the King
Nor is it found in the large turban or the rosary
Hung round the necks, nor in the assemblies of prattling tongues
It is not found in laziness or claims to sainthood
Or contriving breaks with natural phenomena, or charlatanism
Nor is it in the sash or the cane, or one's counterfeit lineage
To the Prophet, falsely claimed
It is not in the licenses bought by mere dirhams
Or occupations earned through forgery
It is not found in displays of grief and birthdays
Or amassing men, the best of whom are crippled
It is not contained in narebrained philosophies
Quoted ignorantly like parrots
Sufism, then, is but understanding in the religion
And understanding the religion solidifies and makes men
Sufism is the Book and what the Prophet brought
All else is but false

Sufism is the secret of Allah that He bestows
Upon those He loves, and Allah's love is a crowning
And love is but through character and gnosis
Remembrance, contemplation, repose, and quietude
Sufism is actualizing one's vicegerency
In God's earth; otherwise it is naught but false claims

So the true Sufism is the successorship of the Prophet ﷺ and a complete inheritance from him, and a realization of the station of *iḥsān*. May Allah make us and all the believers from them! In his collection of memoirs, our teacher, the erudite polymath and Sharifan Sufi, Sayyidī ʿAbdullāh al-Talīdī al-Ḥasanī (may Allah preserve him and bring delight through him), said about the modern day Sufis:

> The majority of them are not from the upright among the common folk, much less being of the gnostic Sufis and friends of Allah that are brought nigh! That is because Sufism has become a collection of dry rituals, idle chatter and drivel, and cold and lifeless writings. The purveyors of modern Sufism—baring an extremely small minority among them—are the furthest of people from strict adherence to the true Sacred Law of Islam.

We ask Allah to join us with that extremely small minority that remains of the venerable Sufis—may Allah be pleased with them all—who adhere strictly to the Quran and Sunna, and we ask Allah that He causes us to die in that state. Certainly that is for Him and He is capable of it!

Conclusion

Our master Muḥammad ﷺ is the one by whom Allah has opened up deaf ears, blind eyes, and closed hearts. The wafts of love which bring delight to the souls of the lovers, and in which their sprits roam, and in whose celestial sphere their hearts fly, intensify in their sweet fragrance when mention is made of the noble birth of the Prophet ﷺ, and they send forth with them love, tranquility, and repose. Every Monday the remembrance of his birth ﷺ returns to us to marshal our resolves in order that we may commemorate that fine and pure moment and revive it through excellent emulation of him ﷺ and through following his noble guidance: acting upon his Sunna and enlivening what we have neglected thereof, and returning—before all of this—to the Book of Allah Most High and engaging with it in an effort to contemplate it, study it, understand, and live it. We stay committed to this covenant, yearning for Allah Most High and longing for Him, turning wholeheartedly to Him and turning away from all else besides Him, until Allah Most High is pleased with us!

Commemoration of the birth of the master of the Prophets and the Beloved of the Lord of the Worlds ﷺ must not be limited to a yearly gathering or celebrated merely with the distribution of sweets or the mumbling of certain litanies or poetic odes that are memorized and distributed at the expense of Quranic verses that are forgotten or Prophetic hadith that are neglected and affirmed *sunna*s that are suppressed. This is not how the

Prophet's birth should be celebrated; rather, it should be a day in which we renew our covenant with Allah Most High by repenting from our sins, disavowing ourselves of any claims to strength or power, and returning penitently to Allah. We should not limit these things to one day over another, for the lover witnesses his beloved every single day. The commemoration of the Prophet's noble birth ﷺ should stir within us an arduous love and yearning for Allah Most High and a desire to invoke Him intimately (*munājāt*) and taste from the sweetness of His love and the intimacy of closeness with Him—we seek naught but this!

Whether individually or collectively as members of the *Umma*, the day of the Prophet's noble birth ﷺ should be looked at as a day of birth for all of us, because there was no real existence for us until after his birth ﷺ, and because we made ourselves remote from him ﷺ and his Sunna and guidance from the moment we were taken in by this ephemeral world and changed by it. We no longer recognize what we are and who we are and where we are going, so there is no harm in us attempting to make the day of the noble Prophetic birth a day that reminds us of sincere repentance and seeking forgiveness, both of which will precede the act of fasting during that day and expressing delight and gratitude. In this way, it will be our *Mawlid* too.

The Prophet's *Mawlid* ﷺ should be the spur in our flank that drives us to disavow ourselves of sin (and of course this should not be limited to that one day). His *Mawlid* ﷺ should be a *Mawlid* for the souls that have resolved to turn away from their gross habits and submit fully and forevermore out of love for the Messenger of Allah ﷺ, to be spent in the love of Allah Most High and closeness to Him, and in love with the Messenger of Allah ﷺ and his guidance, words, and very breaths.

The celebration of the noble birth of the Prophet ﷺ should be a reminder for our hearts to return to Allah and drink from the fragrant account of the Prophet's life ﷺ and follow his noble Sunna—to be, in essence, Muslims, believers, people of repentance, devotees, obedient servants, and seekers of forgiveness who love and desire good for all of humanity and all of creation. Our hearts should be unified and affable as were the hearts of the believers during the time of the Prophet ﷺ. The celebration of the Prophet's birth ﷺ should be the impetus that causes us to awaken our conscious and rouse our minds and intellects to come out of our darkness. Let each of us come out of the celebration of the Prophet's noble birth every Monday, every Rabīʿ al-Awwal, nay every day, as a light for ourselves and a light for our communities and countries, and as a light for all of humanity—nay, as a light and mercy and affection for everything in the entire cosmos! Thus, in addition to the *Mawlid* of the Prophet ﷺ being a day of rejoice and thanks to Allah Most High, it is possible for us to make it a yearly, monthly, weekly, or even daily resolve to repentance and a recommitment to truth and goodness, without necessarily limiting or specifying when it should be. Let us spend our entire lives in delight with and love for Aḥmad ﷺ, as the poet spoke the truth when he said:

O best of those whose bones are buried in the deep earth,
And from whose fragrance the depth
and the height have become sweet,

May I be the ransom for a grave which thou inhabit,
And in which are found purity, bounty and munificence!

The Prophet Muḥammad ﷺ is our master, and the commemoration of his fragrant birth comes to us every Monday and every Rabīʿ al-Awwal, and indeed every day—and that is when we say: "Salutations upon you, O Prophet, and the mercy and blessings of Allah." We commemorate his birth each time we send prayers and salutations upon him, so with that:

* * *

May salutations be upon you, O my master and liege-lord, from the day you were born! May salutations be upon you, O my master and liege-lord, from the day you moved on to the Loftiest Companion! May salutations be upon you, O my master and liege-lord, on the Day when you are resurrected! I bear witness that you have delivered the message, fulfilled the trust, and sincerely advised the Umma, and that you have, by your Lord's leave, removed ignominy. I bear witness that you worshipped Allah until certainty came to you! May Allah send prayers, salutations, and blessings upon you and upon your pure and sanctified Family, and may He be well pleased with your Companions whose limbs shine from the traces of their ablution—the pioneers and the foremost among the Helpers and the Migrants—and upon those who followed them with excellence until the Day of Judgment. And include us among them by Your mercy, O Most Merciful of those who show mercy!

Endnotes

References to endnotes in the text have been made using subscript$_1$.

1. The revealed texts describe our master Muḥammad ﷺ as light. An example of that is the position of the majority of Quranic exegetes regarding the verse in Sūra al-Māʾida: "*Certainly, there has come to you from Allah a light and a manifest Book.*" The light mentioned in this verse, say the exegetes, is the light of our master Muḥammad ﷺ. And even more explicit than that is the report narrated by Muslim in his rigorously authentic collection, from Ibn ʿAbbās who said that one of the Prophet's ﷺ supplications that he made for himself was: ". . .and make me light." And of course, as is well known, the supplications of the Prophets عليهم السلام are accepted.

2. This report was also recorded by ʿAbd al-Razzāq al-Ṣanʿānī and Abū al-Shaykh via the route of Qatāda on the authority of Anas b. Mālik. ʿAbd al-Razzāq's chain of transmission includes ʿAbdullāh b. Muḥarrar al-Jazarī, regarding whom al-Dāraquṭnī and others said: "His narrations are shunned (*matrūk al-ḥadīth*)." That said, ʿAbdullāh b. al-Muḥarrar is not isolated in the narration of this particular report, as we shall see.

Abū al-Shaykh's chain of transmission for this report includes one Ismāʿīl b. Muslim al-Makkī al-Baṣrī, who is not considered suspect in his transmissions (*ghayr muttaham*); although he was declared weak on account of his poor memory, his hadith reports are well considered and sound sources of authoritative citation (*istishhād*). In both routes of transmission there is *ʿanʿana* (an ambiguous ascription where the mode of transmission is not specified) from Qatāda.

This report was also recorded by al-Khalāl in his *Jāmiʿ*, and by al-Ṭaḥāwī in *Mushkil al-āthār*, with a rigorously authentic route of transmission from ʿAbdullāh b. al-Muthannā, on the authority of a man from the family of Anas. Although the identity of this "man" in the narration is unclear, it appears—and Allah knows best—that it is ʿAbdullāh b. al-Muthannā's paternal uncle Thumāma b. ʿAbdullāh b. Anas, considering that his name is recorded in all of the other narrations of this report. Thumāma was the grandson of Anas and a *thiqa* narrator used by the two Shaykhs (al-Bukhārī and Muslim).

In *Fatḥ al-Bārī* it is mentioned: "Abū al-Shaykh recorded it from the narration of Abū Bakr al-Mustamlī, on the authority of al-Haytham b. Jamīl and Dāwūd b. al-Maḥbar, both of whom said: 'ʿAbdullāh b. al-Muthannā narrated to us on the authority of Thumāma, on the authority of Anas. . .' Dāwūd is weak, although al-Haytham is *thiqa*."

This report was also recorded by al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, Abū al-Shaykh in his collection of hadith on the ʿ*aqīqa*, al-Ḍiyāʾ al-Maqdisī in *al-Aḥādīth al-mukhtāra*, and al-Ṭaḥāwī in *Mushkil al-āthār*, all from the route of al-Haytham b. Jamīl, who said: "ʿAbdullāh b. al-Muthanna narrated to us on the authority of Thumāma, on the authority of Anas..." This chain of transmission is rigorously authentic and its narrators are all *thiqa*; however, the hadith scholars differed in their judgments about ʿAbdullāh b. al-Muthannā. He was declared *thiqa* by Ibn Ḥibbān, al-Tirmidhī, and al-ʿAjlī, and his narrations via Thumāma are considered *thiqa* as proofs according to al-Bukhārī. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is truthful, frequently erring (*ṣadūq kathīr al-ghalaṭ*)." He also said in *Hadyī al-sārī* (p. 416): "I haven't seen al-Bukhārī use him in supporting narrations, except in his narrations from his paternal uncle Thumāma, from whom he narrated a number of hadith. He also recorded a hadith from his narrations from Anas that is considered corroborative." This narration in question is the one from his uncle Thumāma, and is proof-worthy, and his narrations from others besides his uncle are well considered, although not at the level of being proof-worthy, and Allah knows best.

Furthermore, the practice of the Followers (*Tābiʿūn*) lends support to the view that they considered it authentic, as Ibn Abī Shayba recorded in his *Muṣannaf* with a rigorously authentic chain on the authority of Ḥafṣ, on the authority of Ashʿath, on the authority of Muḥammad b. Sīrīn, who said: "Had I not known that he performed the *ʿaqīqa* on my behalf, I would have performed it for myself." And Ibn Ḥazm recorded in *al-Muḥallā* from the route of Wakīʿ, on the authority of al-Rabīʿ b. Ṣubayḥ, on the authority of al-Ḥasan al-Baṣrī, who said: "If he does not perform the *ʿaqīqa* on your behalf, perform it for yourself, even if you are a grown man." The chain of this report is sound, Allah willing, and its narrators are all *thiqa*, save for al-Rabīʿ, who is *ṣadūq* with poor memory, as mentioned in *Taqrīb*.

3. *Thiqa* means the narrator is reliable, having both probity (*ʿadāla*) and precision (*ḍabt*) in what is narrated, wherewith he narrates verbatim. –Tr

4. This portion of the text is missing in the original. –Tr

5. *Ṣadūq* means the narrator is reliable, having both probity (*ʿadāla*) and precision (*ḍabt*) in what is narrated, but does not necessarily narrate verbatim. –Tr

6. This ʿAlī b. Zayd b. Judʿan is ʿAlī b. Zayd b. Judʿān al-Taymī al-Qurashī al-Baṣrī, of the senior hadith masters. He was born blind and was one of the most esteemed companions of al-Ḥasan al-Baṣrī and the most knowledgeable of people concerning him. Al-Ḥasan used to hide in his home [from Ḥajjāj b. Yūsuf]. Manṣūr b. Zādhān said: "When al-Ḥasan died we said to Ibn Judʿan: 'Sit in his seat.'"

The scholars disagreed about the status of Ibn Judʿān. Most of the statements recorded from the scholars of creditation and discreditation (*al-jarḥ wa al-taʿdīl*) seem to indicate that he was weak. Al-ʿUqaylī mentioned him among the weak narrators, and he was declared weak by al-Nasāʾī, Ibn Saʿd, Ibn Maʿīn, Ibn al-Madīnī, and al-Dāraquṭnī. Al-Bukhārī said concerning him: "His hadith are not followed." Al-Ḥāfiẓ

Ibn Ḥajar said in *al-Taqrīb*: "He is weak; his hadith are not considered good (*ḥasan*) except as corroborating reports and supporting narrations." And in *al-Maṭālib al-ʿāliya* Ibn Ḥajar said about him: "His memory was poor."

But despite all this, it appears that many of the hadith masters gave due consideration to his reports and relayed them. Some of the hadith masters have declared his reports good or rigorously authentic. Al-Dāraquṭnī said in *Suʾālāt al-Burqānī* (p. 361): "I am hesitant regarding him, but I do not consider him discarded, although there is *līn* with him (i.e., his narrations are few but he is not charged with anything that would discredit his probity)." Ibn ʿAdī said in *al-Kāmil* (16:295): "Besides this narration I've mentioned, ʿAlī b. Zayd has other hadith that are suitable [to use as evidence], and I haven't seen any of the Basrans or others refrain from narrating from him. He, like the bulk of the Basrans, was excessive in his Shiite leanings, but his hadith are recorded despite his weakness."

It is my contention, however, that when we speak of ʿAlī b. Zayd's supposed Shiite leanings, we must take into consideration the environment of Basra at the time, and if it is true that he had Shiite leanings then it would have been in accordance with the definition of "Shiite leanings" put forth by the early forebears. Al-ʿAjlī said: "His hadith are recorded although he is not a strong narrator. He is acceptable (*lā baʾs bihi*)." Abū al-Ḥasan b. al-Qaṭṭān al-Fāsī said of him: "The sum of his affair is that he would declare several reports *marfūʿ* ("raised," whose chain of transmission ends with the Prophet ﷺ) while others declared them *mawqūf* ("halted," insomuch as the chain ends with a Companion, in contradistinction to a *mawqūf* narration), and his narrations became confused in his latter years. He is not accused of lying." Al-Tirmidhī said: "He is *ṣadūq*; however, he would occasionally declare reports raised while others declared them halted."

Al-Sājī al-Baṣrī said: "He is from the people of truthfulness, and considering the fact that the majority narrate from him, his narrations are acceptable, although he is not in the rank of those whose probity is agreed upon." Yaʿqūb b. Shayba said: "He is *thiqa* and his hadith are sound; nevertheless, he is described with *līn*." Al-Ḥāfiẓ Ibn Khuzayma said: "Owing to his poor memory, I do not use him as supporting evidence." Yet despite that, Ibn Khuzayma related two hadith in his *Ṣaḥīḥ* collection containing ʿAlī b. Zayd, and al-Tirmidhī, in his *Jāmiʿ*, declared his hadith rigorously authentic, as did al-Ḥākim in *al-Mustadrak* and al-Ḍiyā al-Maqdisī in *al-Aḥādīth al-mukhtāra*. Al-Bazzār declared his hadith good (*ḥasan*) in his *Musnad*, as did Ibn Ḥajar al-Haythamī in *Majmaʿ al-zawāʾid*.

Al-Dhahabī mentioned him in his work *Dhikr asmāʾ man tukullima fīhi wa huwa muwatthaq* and said in his introduction to it: "To commence: This is a beneficial tract that identifies *thiqa* narrators who have been subject to disparaging remarks by the imams, yet whose reports are not necessarily rejected on account of those remarks. . ." For number 259 on page 150 of this work, al-Dhahabī said, after mentioning Muslim's reporting of the hadith of ʿAlī b. Zayd b. Judʿān: "His hadith are acceptable (*ṣuwayliḥ al-ḥadīth*); Aḥmad and Yaḥyā [b. Maʿīn] said: 'He is nothing (*laysa bi shayʾ*),' although others have strengthened his reports."

In *al-Tuḥfa* (1:432), Ibn al-Mulaqqin declared his hadith good, saying: "ʿAlī b. Zayd b. Judʿān: his hadith are good. Muslim used his narration as a corroborating report." Al-Bukhārī also used his narration in *al-Adab al-mufrad*, and Muslim used him in conjunction with Thābit al-Bunānī and the rest."

All of the above is taken from my book *Minhaj al-Imām al-Ḥākim fī al-Mustadrak* (Imam al-Ḥākim's Methodology in *al-Mustadrak*), p. 254.

7. A *mursal* report is one related by a Follower (*Tābiʿī*) who does not mention the Companion from whom he heard it. –Tr

8. He is the famous hadith scholar and martyr, Shaykh Sulaymān b. Mūsā al-Kalāʿī al-Andalusī. He was born in Murcia in the year 565 ah and grew up in Valencia where he

gained proficiency in the religious sciences. He also journeyed in pursuit of knowledge and was the author of biography of the Prophet ﷺ called *al-Iktifāʾ bimā taḍammanahu min maghāzī Rasūlillāh wa al-thalātha al-Khulafāʾ*. He was martyred in the year 634 ah, corresponding to 1237 ce, in the battle of El Puig, during which the city fell. He fought gallantly, facing the enemy and never turning his back, his hand grasping the battle standard until he was killed. May Allah Most High have mercy upon him.

9. A *muʿallaq* hadith is one from whose chain the first narrator (or narrators) is omitted, whereby only the name of the Follower or Companion is mentioned on the authority of the Prophet ﷺ. Alternatively, it is a hadith whose entire chain is omitted, leaving only the direct quote of the Prophet ﷺ. –Tr

10. A *munqaṭiʿ* hadith is one from whose chain a narrator is omitted before reaching a Companion. –Tr

11. These couplets are found in the poem *Ḥāl ahl al-ḥaqīqa* (The State of the People of Spiritual Reality) by Sayyidī Aḥmad al-Rifāʿī.

12. This couplet is from Abū al-Ṣakhr Kathīr b. ʿAbd al-Raḥmān, known as Kathīr ʿAzza, and is found Abū al-Faraj al-Aṣbahānī's *al-Aghānī*. Al-Farazdaq accused him of appropriating the idea behind this couplet from Jamīl Bathīna.

13. I have not been able to uncover any couplet with this wording. The closest to it however is a statement by al-Ṣāḥib b. ʿAbbād, a Muʿtazilite scholar who loved the Prophetic Household. He was a man of letters and a poet who contributed to the various religious and rational sciences. He was also a vizier of the Buwayhiya state and has a poetry collection that is published.

14. Recorded by Muslim (4§2676) from Abū Hurayra ؓ.

15. This was recorded by Ibn Mājah and al-Tirmidhī in his *Jāmiʿ* with a rigorously authentic chain whose narrators are *thiqa*. It was also related by al-Ḥākim in *al-Mustadrak* and he

declared it rigorously authentic. Al-Tirmidhī's wording of the report is as follows:

> أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ "، قَالُوا: بَلَى، قَالَ: ذِكْرُ اللَّهِ تَعَالَى. قَالَ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ قَالَ أَبُو عِيسَى: وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الْإِسْنَادِ وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَه

"Shall I not inform you of the best of your deeds, the purest of them in the sight of your King, and that which shall elevate your levels more than anything else, and is better for you than spending gold and silver, and is better for you than meeting your enemy in battle and smiting their necks and them smiting yours?" The Companions replied: "Of course!" He said: "It is the remembrance of Allah Most High. Muʿādh b. Jabal ؓ said: 'There is nothing that shall save a person from the Hellfire more than the remembrance of Allah.' Abū ʿĪsā [al-Tirmidhī] says: 'Some have related this hadith from ʿAbdullāh b. Saʿīd with a similar wording and with this chain of transmission, while others have related it in *mursal* form up to him.'"

16. This was recorded by al-Nasāʾī, Ibn Mājah, and Abū Dāwūd in his *Sunan* with a rigorously authentic chain on the authority of Aws b. Aws, who reported:

> قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ؟ يَقُولُونَ: بَلِيتَ، فَقَالَ: إِنَّ اللَّهَ عزوجل حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

"The Messenger of Allah ﷺ said: 'Certainly, the best of your days is Friday: it is the day Ādam was created, the day his soul was taken, the day of the sounding [of the Trump], and the day of the Blast. So send frequent prayers upon me, for your prayers are presented to me.' They (the Companions) asked: 'O Messenger of Allah! How are our prayers presented to you after you have turned to dust?' The Prophet ﷺ replied: 'Allah, Exalted and Majestic is He, has forbidden the earth from consuming the bodies of the Prophets.'"

Aḥmad recorded in his *Musnad* with a good chain on the authority of Abū Hurayra who reported that the Messenger of Allah ﷺ said:

لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَحَيْثُمَا
كُنْتُمْ فَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

"Do not turn my grave into a place of festival, nor turn your homes into graves, and send prayers upon me wherever you are, for your prayers reach me." Ibn Abī Shayba recorded in his *Muṣannaf* on the authority of Zayb b. Ḥubāb, who said that Jaʿfar b. Ibrāhīm narrated to him from Walad Dhū al-Janāḥayn:

حَدَّثَنِي عَلِيُّ بْنُ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّهُ
رَأَى رَجُلًا يَجِيءُ إِلَى فُرْجَةٍ كَانَتْ عِنْدَ قَبْرِ النَّبِيِّ صلى الله
عليه وسلم فَيَدْخُلُ فِيهَا فَيَدْعُو، فَدَعَاهُ، فَقَالَ: أَلَا أُحَدِّثُكَ
بِحَدِيثٍ سَمِعْتُهُ مِنْ أَبِي، عَنْ جَدِّي، عَنْ رَسُولِ اللَّهِ صلى الله
عليه وسلم قَالَ: لَا تَتَّخِذُوا قَبْرِي عِيداً، وَلَا بُيُوتَكُمْ قُبُوراً،
وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُمَا كُنْتُمْ

"ʿAlī b. ʿUmar narrated to me on the authority of his father, who narrated on the authority of ʿAlī b. Ḥusayn who said that he saw a man approach an opening near the Prophet's grave ﷺ and enter inside and supplicate, after which he called for the man and said to him: 'Let me relate to you a hadith I heard from my father on the authority of my grandfather: the Messenger of Allah ﷺ said "Do not turn my grave into a place of annual festival (Eid), nor turn your homes into graves; and send prayers upon me, for your prayers reach me wherever you are."'"

Jaʿfar was declared *thiqa* by Ibn Ḥibbān when narrating from other than ʿAlī b. ʿUmar, about whom al-Ḥāfiẓ Ibn Ḥajar remarked in *Taqrīb*: "His condition is unknown (*mastūr*)." His father was ʿUmar b. ʿAlī Zayn al-ʿĀbidīn, son of Imam al-Ḥusayn. Ibn Ḥajar said about him in *Taqrīb*: "He is *ṣadūq*, virtuous."

17. This was recorded by al-Nasāʾī in his *Sunan* with a rigorously authentic chain whose narrators are all *thiqa*, on the authority of our master ʿAbdullāh b. Masʿūd ؓ who reported that the Messenger of Allah ﷺ said:

إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ

"Allah has angels that travel around the earth and convey to me the salutations of my *Umma*."

18. The full hadith is found in Ibn al-Jawzī's *Mashīkha*, Ibn Bushrān's *Amālī*, and in *Tārīkh Wāsiṭ* and *Tārīkh Dimashq*, all with weak chains of transmission. It was also recorded by Abū ʿUthmān al-Baḥīrī al-Nīsābūrī (d. 451 ah) in the seventh volume of his *Fawāʾid* with a good chain. He said:

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْمَخْلَدِيُّ، فِيمَا قُرِئَ عَلَيْهِ وَأَنَا أَسْمَعُ، أنا أَبُو
الْوَفَاءِ الْمُؤَمَّلُ بْنُ الْحَسَنِ بْنِ عِيسَى الْمَاسَرْجِسِيُّ، ثنا عَمْرُو
بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعُثْمَانِيُّ، نا عَبْدُ اللَّهِ بْنُ نَافِعِ بْنِ ثَابِتِ بْنِ
عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى

الله عليه وسلم يَوْماً وَنَحْنُ فِي مَسْجِدِ الْمَدِينَةِ، فَقال: إِنِّي رَأَيْتُ الْبَارِحَةَ عَجَباً، رَأَيْتُ رَجُلاً مِنْ أُمَّتِي جَاءَهُ مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَهُ، فَجَاءَهُ بِرُّهُ بِوَالِدَيْهِ، فَرَدَّ عَنْهُ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي بُسِطَ عَلَيْهِ عَذَابُ الْقَبْرِ، فَجَاءَهُ وُضُوءُهُ، فَاسْتَنْقَذَهُ مِنْ ذَلِكَ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَدِ احْتَوَشَتْهُ الشَّيَاطِينُ، فَجَاءَهُ ذِكْرُ اللَّهِ تَعَالَى فَخَلَّصَهُ مِنْ بَيْنِهِمْ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَدِ احْتَوَشَتْهُ مَلائِكَةُ الْعَذَابِ، فَجَاءَتْهُ صَلاتُهُ وَاسْتَنْقَذَتْهُ مِنْ أَيْدِيهِمْ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي يَلْهَثُ عَطَشاً كُلَّمَا وَرَدَ حَوْضاً مُنِعَ، فَجَاءَهُ صِيَامُهُ رَمَضَانَ فَسَقَاهُ وَأَرْوَاهُ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي وَالنَّبِيُّونَ قُعُودٌ حِلَقاً كُلَّمَا دَنَا إِلَى حَلْقَةٍ طُرِدَ، فَجَاءَهُ اغْتِسَالُهُ مِنَ الْجَنَابَةِ، فَأَخَذَ بِيَدِهِ فَأَقْعَدَهُ إِلَى جَنْبِي، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي مِنْ بَيْنِ يَدَيْهِ ظُلْمَةٌ، وَمِنْ خَلْفِهِ ظُلْمَةٌ، وَعَنْ يَمِينِهِ ظُلْمَةٌ، وَعَنْ شِمَالِهِ ظُلْمَةٌ، وَمِنْ فَوْقِهِ ظُلْمَةٌ، وَمِنْ تَحْتِهِ ظُلْمَةٌ، فَهُوَ مُتَحَيِّرٌ مِنْهَا، فَجَاءَهُ حَجُّهُ وَعُمْرَتُهُ فَاسْتَخْرَجَاهُ مِنَ الظُّلْمَةِ، وَأَدْخَلاهُ النُّورَ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي يُكَلِّمُ الْمُؤْمِنِينَ فَلا يُكَلِّمُونَهُ، فَجَاءَهُ صِلَةُ الرَّحِمِ، فَقَالَ: يَا مَعْشَرَ الْمُؤْمِنِينَ كَلِّمُوهُ، فَإِنَّهُ كَانَ وَاصِلاً لِرَحِمِهِ فَكَلَّمَهُ الْمُؤْمِنُونَ، وَصَافَحُوهُ وَكَانَ مَعَهُمْ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي يَتَّقِي وَهَجَ النَّارِ وَشَرَرَهَا بِيَدِهِ عَنْ وَجْهِهِ، فَجَاءَتْهُ صَدَقَتُهُ فَصَارَتْ لَهُ سِتْراً عَلَى وَجْهِهِ، وَظِلاً عَلَى رَأْسِهِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي أَخَذَتْهُ الزَّبَانِيَةُ مِنْ كُلِّ مَكَانٍ، فَجَاءَهُ أَمْرُهُ الْمَعْرُوفَ، وَنَهْيُهُ عَنِ الْمُنْكَرِ فَاسْتَنْقَذَاهُ مِنْ أَيْدِيهِمْ، فَأَدْخَلاهُ مَعَ مَلائِكَةِ الرَّحْمَةِ فَصَارَ مَعَهُمْ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي جَاثِياً عَلَى رُكْبَتَيْهِ بَيْنَهُ وَبَيْنَ اللَّهِ عزوجل حِجَابٌ، فَجَاءَهُ حُسْنُ خُلُقِهِ فَأَخَذَ بِيَدِهِ فَأَدْخَلَهُ عَلَى اللَّهِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَدْ هَوَتْ صَحِيفَتُهُ قِبَلَ شِمَالِهِ، فَجَاءَهُ خَوْفُهُ مِنَ اللَّهِ فَأَخَذَ صَحِيفَتَهُ فَجَعَلَهَا فِي يَمِينِهِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَدْ خَفَّ مِيزَانُهُ، فَجَاءَتْهُ أَفْرَاطُهُ فَثَقَّلُوا مِيزَانَهُ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَائِماً عَلَى شَفِيرِ

جَهَنَّمَ، فَجَاءَهُ وَجَلُهُ مِنَ اللَّهِ فَاسْتَنْقَذَهُ مِنْ ذَلِكَ وَمَضَى، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي هَوَى فِي النَّارِ، فَجَاءَتْهُ دُمُوعُهُ الَّتِي كَانَ بَكَى فِي الدُّنْيَا خَشْيَةً مِنَ اللَّهِ، فَاسْتَخْرَجَتْهُ مِنَ النَّارِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي قَائِماً عَلَى الصِّرَاطِ، يَرْعَدُ كَمَا تَرْعَدُ السَّعْفَةُ، فَجَاءَهُ حُسْنُ ظَنِّهِ بِاللَّهِ فَسَكَّنَ رَعْدَتَهُ، وَمَضَى عَلَى الصِّرَاطِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي يَزْحَفُ أَحْيَاناً، وَيَحْبُو أَحْيَاناً، وَيَتَعَلَّقُ أَحْيَاناً، فَجَاءَتْهُ صَلاتُهُ عَلَيَّ وَأَخَذَتْهُ فَأَقَامَتْهُ عَلَى قَدَمَيْهِ وَمَضَى عَلَى الصِّرَاطِ، وَرَأَيْتُ رَجُلاً مِنْ أُمَّتِي انْتَهَى إِلَى أَبْوَابِ الْجَنَّةِ فَغُلِّقَتِ الأَبْوَابُ دُونَهُ، فَجَاءَتْهُ شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ، فَفَتَحَتِ الأَبْوَابَ وَأَدْخَلَتْهُ الْجَنَّةَ

Abū Muḥammad al-Makhladī informed us—of what was read to him—and I heard it: ʿAbū al-Wafāʾ al-Mu'ammil b. al-Ḥasan b. ʿĪsā al-Māsarjisī narrated us › ʿAmr b. Muḥammad b. Yaḥyā al-ʿUthmānī › ʿAbdullāh b. Nāfiʿ b. Thābit b. ʿAbdullāh b. al-Zubayr narrated to us on the authority of Muḥammad b. Ismāʿīl b. Abī Fudayk, on the authority of ʿAbd al-Raḥmān b. Abī ʿAbdillāh, on the authority of Saʿīd b. al-Musayyib, on the authority of ʿAbd al-Raḥmān b. Samura, who said: "One day the Messenger of Allah ﷺ came to us as we were in the Mosque of Medina and said: 'Last night I saw the most marvelous dream. I saw a man from my *Umma* as the Angel of Death approached him to take his soul, but the man's filial piety came and kept the Angel at bay.

'Thereafter I saw a man from my *Umma* subjected to the torment of the grave but then his ablution came and rescued him from it.

'Then I saw a man from my *Umma* surrounded by devils, but then his remembrance of Allah came to him and delivered him from their midst.

'Then I saw a man from my *Umma* who was surrounded by the angels of torment, but then his prayer came to him and rescued him from their hands.

'Then I saw a man from my *Umma* who was panting out of severe thirst; every time he passed by a body of water he was driven away, but then his fasting in Ramaḍān came to him and provided him water and quenched his thirst.

'Then I saw a man from my *Umma* as the Prophets were sitting in circles; each time the man drew near to a circle he was pushed away, but then his purificatory bath from intercourse (*ghusl*) came to him and took him by the hand and sat him down next to me.

'Then I saw a man from my *Umma* enveloped by darkness in front of him and behind him and to his right and left and above and below, perplexed on account of all the darkness before him, but then his Hajj and ʿUmra came to him and took him out of the darkness and entered him into light.

'Then I saw a man from my *Umma* who was addressing the believers but they would not speak with him, but then his maintenance of family ties came to him and called out: "O assembly of believers! Speak to him, for he maintained the ties of kinship." After this, the believers spoke with him and shook his hand and he kept their company.

'Then I saw a man from my *Umma* trying to protect himself from the blaze and evil of the Fire by covering his hand over his face, but then his charity came to him and veiled his face and covered his head.

'Then I saw a man from my *Umma* who was seized by the angels of punishment from every direction, but then his act of enjoining the good and forbidding the evil came and delivered him from their clutches and took him into the company of the angels of mercy.

'Then I saw a man from my *Umma* crouching on his knees with a veil between him and Allah, Exalted is He, but then his good character came and took him by the hand and took him to Allah's presence.

'Then I saw a man from my *Umma* whose scroll of deeds was placed in his left hand, but then his fear of Allah took his scroll and placed it in his right hand.

'Then I saw a man from my *Umma* whose scale-pan of good deeds was light, but then his goodly loans came and made his scale-pan heavy.

'Then I saw a man from my *Umma* who was standing over the precipice of Hell, but then his fearful apprehension of Allah came and delivered him and he continued on his way.

'Then I saw a man from my *Umma* who had fallen into the Fire, but then there came to him his tears that he shed out of fear of Allah while in this world and they extracted him from it.

'Then I saw a man from my *Umma* crossing the Traverse; he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer sent upon me came to him and stood him up on his feet and rescued him.

'Then I saw a man from my *Umma* who had reached the gates of the Garden but its gates had closed shut and he was locked out, but then the testimony of "there is no god but Allah" came and opened its gates and placed him inside.'"

The chain of this report contains ʿAbd al-Raḥmān b. Ḥarmala al-Aslamī, who was declared *thiqa* by a group of hadith masters, and he is considered *ṣadūq* and good in hadith and from the narrators used by Muslim and the four [other hadith masters] had transmitted his reports. Muḥammad b. Abī Fudayk was also declared *thiqa* by a group of hadith masters, and was *ṣadūq* and one of the narrators used by al-Bukhārī and Muslim and one whose reports were transmitted by the four. ʿAbdullāh b. Nāfiʿ b. Thābit b. ʿAbdullāh b. al-Zubayr was declared *thiqa* by Ibn Ḥibbān. Ibn Maʿīn said, as did al-Ḥāfiẓ Ibn Ḥajar in *Taqrīb*: "He is *ṣadūq*." The remaining narrators in the chain are *thiqa*. All in all, the hadith is good (*ḥasan*), with several other routes of transmission and corroborating reports, even though the chain of the above mentioned version is the best that can be found, and Allah knows best. This hadith is tremendous and comprehensive and of great rank, and close attention should be paid to it.

19. There are a number of narrations to this effect reported by al-Bayhaqī, al-Ḥakim, and others, but their chains of transmission are weak, and Allah knows best.

20. The Kaʿba suffered destruction on two occasions after Islam, both times during the reign of the Umayyad dynasty and at the hands of their rulers and governors. The first time it was destroyed was when Yazīd b. Muʿāwiya dispatched a huge army to Medina and Mecca to put down the rebellion of the Companions and Followers who opposed his rule. Yazīd's army, under the command of al-Ḥuṣayn b. Numayr al-Sukūnī, arrived in Mecca the Ennobled in the beginning of Rabīʿ al-Awwal in the year 64 ah and erected catapults and other war machinery around the Kaʿba. Imam al-Ṭabarī commented in his *Tārīkh*: "They pulverized the Sacred House using catapults and set it ablaze, after which they began reciting poetry, such as: '*A danger, like the male camel frothing as it brays. . .*' and: '*Look at what the catapult does, slaying them between Safa and Marwa.*'" This was the first battle of the Levantines against Mecca, may Allah ennoble it. Imam Muslim recorded in his rigorously authentic collection on the authority of ʿAṭāʾ who said: "When the Sacred House caught on fire during the reign of Yazīd b. Muʿāwiya as the Levantines attacked it and things unfolded as they did, al-Zubayr left until the people came for the Hajj season and he wanted to either exhort or incite them against the Levantines. . ."

Yazīd b. Muʿāwiya's assault against Mecca was one of the three disasters that marked the three years of his reign over the *Umma*. Before his assault against Mecca, Yazīd's army murdered our master Ḥusayn and his family in Iraq, and following that he laid waste to Medina the Illumined for three days in a row during the battle of al-Ḥurra—and there is no might or strength save by Allah, the Exalted and Magnificent!

The second battle against Mecca which saw the Sacred House destroyed was during the reign of the Caliph ʿAbd al-Malik b. Marwān b. al-Ḥakam at the hands of his governor al-Ḥajjāj b. Yūsuf and his army. This occurred in the year 73 ah and al-Ḥajjāj erected catapults upon Mt. Qubays near the Kaʿba and assaulted it with stones and fire until it was demolished. We seek Allah's assistance.

21. Al-Tirmidhī recorded this on the authority of al-Ḥusayn b. Ḥurayth › ʿAlī b. al-Ḥusayn b. Wāqid › his father › from ʿAbdullāh b. Burayda who said: "I heard my father Burayda say. . ."

This chain of narration is good (*ḥasan*) and its narrators are all considered *thiqa*, save ʿAlī b. al-Ḥusayn b. Wāqid, who was declared weak by al-ʿUqaylī and al-Rāzī (yet declared *thiqa* by Ibn Ḥibbān). Al-Nasāʾī: "He is not bad (*laysa bihi baʾs*)." Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is *ṣadūq* although he is subject to errors, but his hadith are authentic, Allah willing." In any case, this hadith has other corroborating reports from *thiqa* transmitters, as is found in the collections of Ibn Ḥibbān, Aḥmad, and al-Bayhaqī with similar wordings. Al-Bayhaqī's chain of narration is rigorously authentic and its narrators are *thiqa*, and he recorded it on the authority of ʿAbdullāh b. al-Ḥāfiẓ › Abū al-ʿAbbās Muḥammad b. Yaʿqūb › Abū al-ʿAbbās b. Muḥammad al-Dūrī › ʿAlī b. al-Ḥasan b. Shaqīq › al-Ḥusayn b. Wāqid › ʿAbdullāh b. Burayda › his father. Al-Ḥusayn b. Wāqid is *thiqa* and used in a report recorded by al-Bukhārī in his rigorously authentic collection in the book on the virtues of the Quran, as well as in his work *al-Adab al-mufrad*. Al-Ḥusayn b. Wāqid is also one of Imam Muslim's narrators in his collection as well as the other four collections. Ibn Ḥibbān recorded over thirty hadith using him in his rigorously authentic collection. Al-Ḥāfiẓ Ibn Ḥajar said about him in *Taqrīb*: "He is *thiqa* although he sometimes mixes up narrations."

22. Al-Ḥasan b. al-Ṣiddīq al-Ghumārī, *al-Durūs al-Ḥasaniyya* (recorded lecture), 1408 AH.

23. Ibn Mājah recorded this in his *Sunan* and its narrators are all *thiqa* and among the narrators used by al-Bukhārī and Muslim, barring Hishām b. ʿAmmār al-Sulamī, who is used by al-Bukhārī alone. Several other hadith masters besides Imam Muslim have recorded hadith from Hishām and his hadith here is considered no less than good (*ḥasan*).

24. Al-Bazzār recorded this in his *Musnad* on the authority of Muḥammad b. Mirdās, on the authority of Muḥammad b. Abī ʿAdī, on the authority of ʿAwf, on the authority of Thumāma, on the authority of Anas. Muḥammad, ʿAwf, Thumāma, and Anas are all *thiqa* and among the narrators used by al-Bukhārī and Muslim. Muḥammad b. Mirdās is *ṣadūq*. Al-Bazzār said in his *Musnad*: "Muḥammad b. Mirdās is not bad, and is *ṣadūq*." Ibn Ḥibbān also mentioned him among the *thiqa* narrators and said: "His hadith are upright." Al-Ḥāfiẓ Ibn Ḥajar said about him in *Taqrīb*: "He is acceptable."

25. Al-Qaysarānī recorded this on the authority of Abū al-Ḥusayn Aḥmad b. Muḥammad b. Aḥmad al-Bazzāz in Baghdad › Abū Ḥafṣ ʿUmar b. Ibrāhīm al-Kinānī al-Muqrī › Abū al-Qāsim ʿAbdullāh b. Muḥammad al-Baghawī › Dāwūd b. Rashīd › Abū Jaʿfar al-Abbār › ʿAbd al-Raḥmān b. Isḥāq › al-Shaʿbī on the authority of ʿĀʾisha ؓ. The narrators in this chain are *thiqa*, with the exception of al-Qaysarānī's shaykh, who is *ṣadūq* and good in his hadith. Al-Shaʿbī did not hear narrations from ʿĀʾisha, as was noted by al-Ḥāfiẓ Ibn Ḥajar in *Taqrīb*. In any case the hadith is good, Allah willing.

26. The chain of this hadith is weak and *munqaṭiʿ* despite its popularity in the books of prophetic biography and history and upon the tongues of people. Al-Bayhaqī's chain is rigorously authentic and its narrators are *thiqa*, excluding al-Bayhaqī's shaykh, who is *ṣadūq* and good in his hadith (*ḥasan al-ḥadīth*); nevertheless, the hadith is problematic because ʿUbaydullāh b. Muḥammad, nicknamed Ibn ʿĀʾisha, is from the third generation (*Tābiʿ al-Tābiʿīn*) and one of Imam Aḥmad's shaykhs, and between him and the Prophet ﷺ there are at least two or three people. Be that as it may, the fact that a significant number of imams approvingly reproduced

this narration confers it a certain degree of acceptability and popularity among scholars, thus mitigating the weakness of its chain (as is the position of most of the imams among the Traditionalists (*Ahl al-Ḥadīth*) concerning famous reports), and Allah knows best. One example of this is expressed by al-Ḥāfiẓ Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (4:15):

> Abū Aḥmad al-Ḥusayn b. ʿAlī narrated to me on the authority of Ibn Abī Ḥātim, on the authority of his father who was asked about the hadith of ʿAmr b. Ḥazm, to which he replied: "As we see it, Sulaymān b. Dāwūd is not bad (*lā baʾs bihi*), and the aforementioned hadith about the letter has been ruled authentic by a group of imams, but not by virtue of its chain, rather its popularity." Al-Shāfiʿī said in his Epistle (*al-Risāla*): "They (the hadith masters) did not accept this hadith until it was certain to them that the letter was from the Messenger of Allah ﷺ." Ibn ʿAbd al-Barr said: "This letter is widely recognized among the biographers and is well known to the scholars, such that it stands in no need of a chain because it more closely resembles a mass-transmitted (*mutawātir*) report in that it has been received by people approvingly and with acceptance."

Ibn Ḥajar said elsewhere in *Talkhīṣ al-ḥabīr* (3:90):

> It is reported on the authority of Mujāhid that the Messenger of Allah ﷺ said: "There is no bequeathal for an heir." Al-Shāfiʿī said about this: "Some of the Levantines have narrated a hadith that is not affirmed by the Traditionalists, as some of its narrators are unknown; so we have relied upon an interrupted report that is used in conjunction with the hadith on the battles and the consensus of the scholars on the issue."

Al-Bayhaqī said in *al-Sunan al-kubrā* in the section titled "Chapter: The Proof of Those Who Argue that the Preferred View is to Maintain Silence When Praying Behind an Imam": "Although this is an expedient report, it is, despite its expedience, a good narration, and this story is famous among those who compile narrations about the battles."

In short, a good but expedient report, when famous and subject to wide acceptance without contestation from the scholars, is rehabilitated and made sound, and Allah knows best.

Some have objected and said that the ode "*The full moon rose over us*" was sung when the Prophet ﷺ returned from the battle of Tabūk, not when he first entered Medina upon his migration from Mecca. After quoting this hadith, Imam al-Bayhaqī said in *Dalāʾil al-Nubuwwa*: "Our scholars mention that this was sung when the Prophet ﷺ arrived in Medina from Mecca, and that is the reason why we have placed it here; it was not sung when he arrived in Medina from the valley of Wadāʿ following the battle of Tabūk, and Allah knows best."

The point I wish to make here is that regardless of whether this ode was sung when he arrived from Mecca or Tabūk, it changes nothing, for in either case it demonstrates that the Companions used to gather to receive and welcome the Prophet ﷺ and rejoice in him and call out to him or utter thanksgivings to Allah or recite poetry and praise of him using his noble names and qualities.

27. In his *al-Iḥkām* (3:262), Imam al-Āmidī defined *al-maṣlaḥa al-mursala* as follows: "It is something proper (*munāsib*) whose validity or invalidity is not detailed in any of the foundations of the Sacred Law. It is also termed *al-munāsib al-mursal*."

Al-Asnawī said in *Nihāyat al-ṣūl* (3:136): "Something 'proper' might be deemed valid or canceled out by the Lawgiver, or it might be unknown. This third case is termed *maṣāliḥ mursala*, or alternatively *al-munāsib al-mursal*."

Imam al-Shāṭibī said in *al-Iʿtiṣām*:

> During the time of the Prophet ﷺ the compilation of the Quran into a single text was unheard of, but soon after his time differences arose regarding the Quran, to the point where someone would say to his companion: "I reject what you are reciting!" Thus the compilation of the Quran into a single text became at once a necessary and wise choice in response to an unprecedented problem. This act is no way contravenes the law, for if it had that would imply that every response to an unprecedented problem is an innovation, too, and that is false by the agreement of scholars. Rather, these acts are from the realm

> of independent judgments (*ijtihād*) that are harmonious with the principles of the Sacred Law, even if they are not articulated in a particular foundation of the law. This is what is called *maṣāliḥ mursala*, and every act inaugurated by the pious forebears fits in this category. . .

28. The narrators in al-Ḥākim's chain are all *thiqa* and *ṣadūq*, save Aḥmad b. ʿAbd al-Jabbār al-ʿAṭāridī, whom the scholars differ about. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is weak, however his auditions of reports concerning the prophetic biography (*sīra*) are authentic." In any case, Ibn ʿAsākir presented a corroborating report in his *Tārīkh Dimashq* whose narrators are fully connected and *thiqa*, on the authority of Sufyān b. ʿUyayna, on the authority of Yaḥyā b. Saʿīd b. al-Musayyib, on the authority of ʿAmr b. al-ʿĀṣ.

29. The narrators in this chain are all *thiqa* and *ṣadūq*, save ʿAlī b. Masʿada, who is the main reporter of this hadith. Some of the hadith scholars have declared him *thiqa*, while others declared him weak. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is *ṣadūq* although he makes errors." Qatāda is *thiqa*, although he does *tadlīs* (i.e., transmitting reports on the authority of *thiqa* narrators but without actually having heard directly from them) and has done *ʿanʿana* (ambiguous ascription) here. This hadith is sound assuming it is free of Qatāda's *tadlīs*.

30. This chain of transmission is rigorously authentic up to Imam al-Shāfiʿī, may Allah have mercy upon him. Al-Bayhaqī transmitted it on the authority of Abū Saʿīd, who is the *thiqa* imam Muḥammad b. Mūsā al-Ṣayrafī, on the authority of Muḥammad b. Yaʿqūb—who is a *thiqa* hadith master—on the authority of al-Rabīʿ, who is a *thiqa* and well known imam and colleague of al-Shāfiʿī.

31. 609.84 kilograms. –Tr

32. *Ẓihār*: The injurious comparison where a husband compares his wife to his mother, saying "You are unto me as my mother's back," effectively prohibiting cohabitation with her. –Tr

33. Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī*, 10:12.

34. The term "forebear" (*salaf*), or "righteous forebears" (*al-salaf al-ṣāliḥ*), is an invented term that does not appear in either the Quran or the Sunna. Those who use this term maintain that its origin lies in the authentic hadith: "The best of the people are my generation, then those who come after them, then those who come after them. . ." But this hadith does not command the following of a collective of people from the early or later generations; it is instead a general praise for a specific group of people in a specific period of time. It is only fitting that the generation whose time Allah had honored with the appearance of the master of creation ﷺ should be the best generation ever—even if there were but one person in that time, the Prophet himself ﷺ, or a single Companion in the generation thereafter, or a single righteous follower in the generation thereafter, and so on. That said, the Prophet's time ﷺ was witness to the senior-most of the righteous as well as the senior-most of the criminals, such as Abū Lahab, Abū Jahl, and others, and every single Islamic sect has their "righteous" predecessors, who were a collective of scholars who lived during that period, and every sect claims that their predecessors were the righteous predecessors to the exclusion of everyone else.

In addition to this, the Salaf—whether we consider them the first three or the first four generations—did not subscribe to a single, unified school of thought or viewpoint in matters that were outside of the ambit of unambiguous and definitive aspects of the faith (*qaṭʿiyyāt*).

An exception may be made for those who limit the righteous forebears to five or so individuals who came at the tail end of the third century and the beginning of the fourth century, and two individuals who appeared in the eighth century. But names are no substitute for the truth, and we have not been commanded to follow the way of the Salaf or the latter generations. Instead, the *Umma*—from the Companions to the last Muslim on this earth, and from the Salaf to the last of the later generations—is obliged to follow the Book of Allah and the Sunna of His Messenger ﷺ.

The Islamic sects differ among themselves concerning the identity of this collectivity known as the Salaf, whose understandings of the revealed texts are to be given precedence over all others. Were we to restrict the term "righteous predecessors" to the early forerunners among the Immigrants and Helpers (*Muhājirūn* and *Anṣār*) it would have an element of soundness, since there exists in Sūra al-Tawba a verse praising those who emulate them—with the condition that they are followed in excellence:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ
اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ﴾

"*And the first forerunners among the Immigrants and the Helpers and those who followed them with excellence—Allah is pleased with them and they are pleased with Him, and He has prepared for them Gardens beneath which rivers flow, wherein they will abide forever. That is the great triumph.*"

35. Al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī*, 10:130.

36. A supplication recited either before or after the bowing posture in the final unit of the Dawn Prayer. In the Mālikī school it is recommended to recite the *qunūt*, hands at the sides, before bowing (although it is allowed after rising from bowing as well). In the Shāfiʿī school it is recommended to lift one's hands and recite it after rising from the bowing posture. –Tr

37. Third in relation to the first azan and the *iqāma*. –Tr

38. Al-Ḥāfiẓ Ibn Ḥajar, *Fatḥ al-Bārī*, 3:53.

39. Al-Ḥāfiẓ Ibn Ḥajar, *Fatḥ al-Bārī*, 2:452.

40. A form of Hajj where the pilgrim enters the consecrated state (*iḥrām*) for ʿUmra from the entry-point (*mīqāṭ*) of his locality, completes the ʿUmra, and enters the consecrated state later for Hajj from Mecca. –Tr

41. Ḥarūrīs is another name given to the Khawārij dissenters. –Tr

42. Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī*, 2:195.

43. Ibid., 2:527.

44. This was recorded by al-Ḥākim, al-Dāraquṭnī, al-Ṭabarānī, and others on the authority of Abū Thaʿlaba, Abū al-Dardāʾ, and ʿĀʾisha, and the hadith is sound or rigorously authentic, Allah willing, if we take into consideration all of its routes of transmission and corroborating reports. This hadith has within it the light of prophecy, and the narrators in the chain of Abū Thaʿlaba are *thiqa* despite the fact that the chain itself is interrupted (*munqaṭiʿ*), as al-Ḥāfiẓ Ibn Ḥajar stated in *al-Maṭālib al-ʿāliya*.

45. Abū Dāwūd recorded this on the authority of Muḥammad b. ʿAwf, who said: "Al-Muqrī narrated to us via Ḥaywa on the authority of Abū Ṣakhr Ḥumayd b. Ziyād, on the authority of Yazīd b. ʿAbdullāh b. Qusayṭ, on the authority of Abū Hurayra. . ." Muḥammad b. ʿAwf al-Ṭāʾī is a hadith master and is *thiqa*, while the remaining narrators are all *thiqa* and used in the collections of al-Bukhārī and Muslim, save for Ḥumayd. Aḥmad recorded this on the authority of ʿAbdullāh b. Yazīd, on the authority of Ḥaywa. The narrators in Aḥmad's chain are found in the collections of al-Bukhārī and Muslim, save for Ḥumayd. Aḥmad's chain is rigorously authentic, or at least sound, and the narrators are all *thiqa* save for Ḥumayd b. Yazīd, who was declared *thiqa* by al-ʿAjlī, al-Dāraquṭnī, and others. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: "He is *ṣadūq* although he errs. He is one of Muslim's

narrators, and al-Bukhārī has recorded hadith in *al-Adab al-mufrad* that contain him in the chains, as well as the four. The transmitters via Ḥumayd are at the very least considered *ṣadūq* and sound in their transmissions."

46. As for the Prophet's blessed birthplace ﷺ, it was in the opening of the mountain pass of Abū Ṭālib where Banū Hāshim used to reside. It is the same area that was subject to an embargo by Quraysh after the Prophet ﷺ was tasked with delivering the message. Located at this mountain pass is a house in an alley called the "Alley of the Birth Site." Ibn al-Athīr says in *al-Kāmil*, "It is said that the Messenger of Allah ﷺ gifted it to ʿAqīl b. Abī Ṭālib and that it remained in his ownership until he died, after which it was sold by his son to Muḥammad b. Yūsuf, the brother of Ḥajjāj. It is also said that after the migration [to Medina], when Quraysh began to sell the homes of the immigrants, ʿAqīl sold it."

The aforementioned Muḥammad b. Yūsuf had the home adjoined to his house, which he called al-Bayḍāʾ, and it remained in that state until Khayzurān, the mother of the Abbasid Caliph Hārūn al-Rashīd, arrived to perform Hajj. She separated the home from the adjoining house and turned it into a mosque. It is also said that Zubayda, the Caliph's wife, is the one who rebuilt it after she performed the Hajj. It continued to function as a mosque until recently, when it was demolished and a library was built over it (*Maktabat Makka*) in 1371 AH by Shaykh ʿAbbās al-Qaṭṭān (may Allah have mercy upon him) from his personal expenditure. It remains as a library till today.

Transliteration Key

ى/آ/ا	ā	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w/ū
س	s	ي	y/ī
ش	sh	ة	a
ص	ṣ	ء	’
ض	ḍ	أ	a
ط	ṭ	إ	i

Appendix of References

References to this appendix in the text have been made using superscript[1] .

Chapter One

1 ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

2 ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

3 ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

4 ﴿لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ وَأَنتَ حِلٌّ بِهَٰذَا الْبَلَدِ وَوَالِدٍ وَمَا وَلَدَ﴾

5 إنما أنا رحمة مهداة

6 إنما بعثت رحمة

7 ﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ﴾

8 ﴿وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ﴾

9 ﴿فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

10 ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُم بِأَيَّامِ اللَّهِ﴾

11 ﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ
مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾

12 فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا

13 ﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾

14 ﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

15 ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

16 ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

17 قَالَتْ الْيَهُودُ لِعُمَرَ لَوْ عَلَيْنَا مَعْشَرَ يَهُودَ نَزَلَتْ هَذِهِ الْآيَةَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلامَ دِينًا نَعْلَمُ الْيَوْمَ الَّذِى أُنْزِلَتْ فِيهِ لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيداً. قَالَ: فَقَالَ عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِى أُنْزِلَتْ فِيهِ وَالسَّاعَةَ وَأَيْنَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ نَزَلَتْ نَزَلَتْ لَيْلَةَ جَمْعٍ وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَاتٍ

18 ﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

19 ثُمَّ انْطَلَقْتُ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا وَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَبُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ فَفُتِحَ لَنَا قَالَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ فَأَتَيْتُ عَلَى آدَمَ فَقُلْتُ: يَا جِبْرِيلُ مَنْ هَذَا؟ قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ...

20 ﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾

21 ﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ﴾

22 ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Chapter Two

23 قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَنَا أَوَّلُ النَّاسِ خُرُوجاً إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا أَنْصَتُوا وَأَنَا قَائِدُهُمْ إِذَا وَفَدُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا وَأَنَا شَافِعُهُمْ إِذَا حُبِسُوا لِوَاءُ الْكَرَمِ يَوْمَئِذٍ بِيَدِي وَمَفَاتِيحُ الْجَنَّةِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّهِ تَعَالَى وَلَا فَخْرَ أَطُوفُ عَلَى أَلْفِ خَادِمٍ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ

24 أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ

25 جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَنْتَظِرُونَهُ

قَالَ: فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَباً إِنَّ اللَّهَ عزوجل اتَّخَذَ مِنْ خَلْقِهِ خَلِيلاً اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ: مَاذَا بِأَعْجَبَ مِنْ كَلَامِ مُوسَى كَلَّمَهُ تَكْلِيماً وَقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللَّهِ وَرُوحُهُ وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللَّهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ: « إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ وَمُوسَى نَجِىُّ اللَّهِ وَهُوَ كَذَلِكَ وَعِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ وَآدَمُ اصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِى فَيُدْخِلُنِيهَا وَمَعِى فُقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ

26 خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ أُدْخِلَ الْجَنَّةَ. وَفِيهِ أُخْرِجَ مِنْهَا

27 بَنَى لِحَسَّانَ بْنِ ثَابِتٍ مِنْبَراً فِى الْمَسْجِدِ يَنْشُدُ عَلَيْهِ الشِّعْرَ

28 أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ وَاللَّهِ لَأَنَا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّى وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنْذِرِينَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ

29 قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: كُنْتَ تُجَالِسُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: نَعَمْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا صَلَّى الْفَجْرَ جَلَسَ فِى مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ وَيُنْشِدُونَ الشِّعْرَ وَيَضْحَكُونَ وَيَتَبَسَّمُ صلى الله عليه وسلم

30 أَنَّ النَّبِىَّ صَلَّى الله عَلَيْهِ وسَلِّم دَخَلَ مَكَّةَ فِى عُمْرَةِ الْقَضَاءِ وَابْنُ رَوَاحَةَ يَمْشِى بَيْنَ يَدَيْهِ وَهُوَ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ   الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ
ضَرْباً يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ   وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ بَيْنَ يَدِى رَسُولِ اللهِ صَلَّى الله عَلَيّهِ وسَلّم وَفِي حَرَمِ اللهِ تَقُولُ الشِّعْرَ فَقَالَ صَلَّى الله عَلَيّهِ وسَلّم: خَلِّ عَنْهُ يَا عُمَرُ فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ

31 قُلْتُ: يَا رَسُولَ اللهِ إِنِّي قَدْ مَدَحْتُ اللَّهَ بِمَدْحَةٍ وَمَدَحْتُكَ بِأُخْرَى فَقَالَ النَّبِيُّ صلى الله عليه وسلم: هَاتِ وَابْدَأْ بِمَدْحَةِ اللَّهِ

32 خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ فَسِرْنَا لَيْلًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ: يَا عَامِرُ أَلَا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا   وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا   وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا   إِنَّا إِذَا صِيحَ بِنَا أَبَيْنَا

وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ هَذَا السَّابِقُ؟ « قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ قَالَ: يَرْحَمُهُ اللَّهُ

33 اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا إِنَّ الْأُولَى قَدْ بَغَوْا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَبَيْنَا

34 إن من الشعر حكمة

35 أَنَّ عُمَرَ مَرَّ بِحَسَّانٍ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ. فَلَحَظَ إِلَيْهِ. فَقَالَ: قَدْ كُنْتُ أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ. فَقَالَ: أَنْشُدُكَ اللَّه أَسَمِعْتَ رَسُولَ اللهِ يَقُولُ: أَجِبْ عَنِى. اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ؟ قَالَ: اللَّهُمَّ نَعَمْ

36 جَمَّعَ أَهْلُ الْمَدِينَةِ قَبْلَ أَنْ يُقْدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَبْلَ أَنْ تَنْزِلَ الْجُمُعَةُ وَهُمُ الَّذِينَ سَمَّوْهَا الْجُمُعَةَ فَقَالَتِ الأَنْصَارُ لِلْيَهُودِ يَوْمٌ يَجْتَمِعُونَ فِيهِ كُلَّ سَبْعَةِ أَيَّامٍ وَلِلنَّصَارَى أَيْضًا مِثْلُ ذَلِكَ فَهَلُمَّ فَلْنَجْعَلْ يَوْماً نَجْتَمِعُ وَنَذْكُرُ اللَّهَ نُصَلِّ وَنَشْكُرُهُ فِيهِ أَوْ كَمَا قَالُوا: فَقَالُوا: يَوْمُ السَّبْتِ لِلْيَهُودِ وَيَوْمُ الأَحَدِ لِلنَّصَارَى فَاجْعَلُوهُ يَوْمَ الْعُرُوبَةِ وَكَانُوا يُسَمُّونَ يَوْمَ الْجُمُعَةِ يَوْمَ الْعُرُوبَةِ فَاجْتَمَعُوا إِلَى أَسْعَدَ بْنِ زُرَارَةَ فَصَلَّى بِهِمْ يَوْمَئِذٍ وَذَكَّرَهُمْ فَسَمَّوْهُ الْجُمُعَةَ حَتَّى اجْتَمَعُوا إِلَيْهِ فَذَبَحَ أَسْعَدُ بْنُ زُرَارَةَ لَهُ شَاةً فَتَغَدَّوْا وَتَعَشَّوْا مِنْ شَاةٍ وَاحِدَةٍ وَذَلِكَ لِقِلَّتِهِمْ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ بَعْدَ ذَلِكَ: إِذَا نُودِىَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

37 لما قدم النبى صلى الله تعالى عليه وآله وسلم المدينة وجد اليهود يصومون يوم عاشوراء فسئلوا عن ذلك فقالوا: هو اليوم الذى أظفر الله فيه موسى وبنى إسرائيل على فرعون ونحن نصوم تعظيماً له فقال رسول الله صلى الله عليه وسلم : نحن أولى بموسى

38 يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِى بِنْتَ أَبِى سُفْيَانَ فَقَالَ: أَوَتُحِبِّينَ ذَلِكِ؟ فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَارَكَنِى فِى خَيْرٍ أُخْتِى فَقَالَ النَّبِىُّ صلى الله عليه وسلم: إِنَّ ذَلِكِ لَا يَحِلُّ لِى قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِى سَلَمَةَ قَالَ: بِنْتَ أُمِّ سَلَمَةَ! قُلْتُ: نَعَمْ.فَقَالَ: لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِى فِى حَجْرِى مَا حَلَّتْ لِى إِنَّهَا لَابْنَةُ أَخِى مِنَ الرَّضَاعَةِ أَرْضَعَتْنِى وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلَا تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ. قَالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلَاةٌ لِأَبِى لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِىَّ صلى الله عليه وسلم. فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ قَالَ لَهُ: مَاذَا لَقِيتَ؟ قَالَ أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّى سُقِيتُ فِى هَذِهِ بِعَتَاقَتِى ثُوَيْبَةَ

39 مَا اجْتَمَعَ قَوْمٌ فِى مَجْلِسٍ فَتَفَرَّقُوا مِنْ غَيْرِ ذِكْرِ اللَّهِ وَالصَّلاةِ عَلَى النَّبِىِّ صلى الله عليه وسلم إِلا كَانَ عَلَيْهِمْ حَسْرَةً يَوْمَ الْقِيَامَةِ

40 مَا جَلَسَ قَوْمٌ مَجْلِساً لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

41 وَمَا اجْتَمَعَ قَوْمٌ فِى بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

42 خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِى الْمَسْجِدِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ عزوجل قَالَ: آللَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: آللَّهِ مَا أَجْلَسَنَا إِلَّا ذَاكَ. قَالَ: أَمَا إِنِّى لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِى مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَقَلَّ عَنْهُ حَدِيثًا مِنِّى وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ عزوجل وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنَّ عَلَيْنَا بِكَ قَالَ: آللَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ؟ قَالُوا: آللَّهِ مَا أَجْلَسَنَا إِلَّا ذَلِكَ قَالَ: أَمَا إِنِّى لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَإِنَّهُ أَتَانِى جِبْرِيلُ عَلَيْهِ السَّلَام فَأَخْبَرَنِى أَنَّ اللَّهَ عزوجل يُبَاهِى بِكُمُ الْمَلَائِكَةَ

43 إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِى الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِى؟ قَالُوا: يَقُولُونَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ قَالَ: فَيَقُولُ: هَلْ رَأَوْنِى؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِى؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا قَالَ: يَقُولُ: فَمَا يَسْأَلُونِى؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ

يَا رَبِّ مَا رَأَوْهَا قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا
كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ
غَفَرْتُ لَهُمْ قَالَ: يَقُولُ: مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا
جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

44 وَرَأَيْت رجلاً من أمتى يزحف على الصِرَاط ويحبو أَحْيَاناً وَيتَعَلَّق
أحياناً فَجَاءَتْهُ صلاته عَلَىَّ فأقامته على قَدَمَيْهِ وأنقذته

45 ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

46 تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ

47 ﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

48 ﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ﴾

49 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ
اللَّهِوَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

50 ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

51 سبق الْمُفَرِّدُونَ

52 الذاكرون الله كثيرًا

53 ألا أدلكم على خير أعمالكم وأزكاها عند مليككم وأرفعها فى
درجاتكم وخير لكم من إنفاق الذَّهب والورق وخيرٍ لكم من أن
تَلقوا عدوَّكم فتضربوا أعناقهم ويضربوا أعناقكم؟ قالوا: بلى يا
رسول الله قال: ذكر الله

54 ما عمل آدمى عملاً أنجى له من عذاب الله من ذكر الله

55 ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ﴾

56 ﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِأَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

57 إن صَلَاتكُمْ معروضة عَلَىَ

58 وكّل بقبرى مَلَائِكَة يبلغونى عَن أمتِى السَّلَام إن الله

59 وَرَأَيْت رجلاً من أمتى يزحف على الصِرَاط ويحبو أَحْيَاناً وَيتَعَلَّق أحياناً فَجَاءَتْهُصلاته عَلَىَ فأقامته على قَدَمَيْهِ وأنقذته

60 ﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِفَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

61 حَيَاتِى خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ وَوَفَاتِى خَيْرٌ لَكُمْ تُعْرَضُ عَلَىَّ أَعْمَالُكُمْ فَمَا رَأَيْتُ مِنَ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ وَمَا رَأَيْتُ مِنَ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

62 حَيَاتِى خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ فَإِذَا أَنَا مِتُّ كَانَتْ وَفَاتِى خَيْرًا لَكُمْ تُعْرَضُ عَلَىَّ أَعْمَالُكُمْ فَإِذَا رَأَيْتُ خَيْرًا حَمِدْتُ اللَّهَ وَإِنْ رَأَيْتُ شَرّاً اسْتَغْفَرْتُ اللَّهَ لَكُمْ

Chapter Three

63 عن يَزِيدِ بْنِ أَبِى حَبِيبٍ الْمِصْرِىِّ عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِىِّ عَنْ عَبْدِ اللهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: إِنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِى طَالِبٍ رَضِىَ اللهُ عَنْهُ يُحَدِّثُ حَدِيثَ زَمْزَمَ حِينَ أُمِرَ عَبْدُ الْمُطَّلِبِ بِحَفْرِهَا قَالَ: قَالَ عَبْدُالْمُطَّلِبِ: إِنِّى لَنَائِمٌ فِى الْحِجْرِ إِذْ أَتَانِى آتٍ فَقَالَ: احْفِرْ طَيْبَةَ فَقُلْتُ: وَمَا طَيْبَةُ؟ ثُمَّ ذَهَبَ عَنِّى فَرَجَعْتُ إِلَىَمَضْجَعِى فَنِمْتُ الْغَدَ فَجَاءَنِى فَقَالَ: احْفِرْ بَرَّةَ قُلْتُ: وَمَا بَرَّةُ؟ ثُمَّ ذَهَبَ عَنِّى فَلَمَّا كَانَ الْغَدُ رَجَعْتُ إِلَى مَضْجَعِى فَنِمْتُ فَجَاءَنِى فَقَالَ: احْفِرْ زَمْزَمَ قَالَ: قُلْتُ: وَمَا زَمْزَمُ؟ قَالَ: لا تَنْزِفُ وَلا تُذَمُّ تَسْقِى الْحَجِيجَ الأَعْظَمَ وَهِىَ بَيْنَ الْفَرْثِ وَالدَّمِ عِنْدَ نُقْرَةِ الْغُرَابِ الأَعْصَمِ عِنْدَ قَرْيَةِ النَّمْلِ قَالَ: فَلَمَّا تَبَيَّنَ لَهُ شَأْنُهَا وُدَلَّ عَلَى مَوْضِعِهَا وَعَرَفَ أَنَّهُ صَدَقَ غَدَا بِمِعْوَلِهِ وَمَعَهُ الْحَارِثُ بْنُ عَبْدِ الْمُطَّلِبِ لَيْسَ مَعَهُ وَلَدٌ غَيْرُهُ فَلَمَّا بَدَا لِعَبْدِ الْمُطَّلِبِ الطَّوَى كَبَّرَ فَعَرَفَتْ قُرَيْشٌ أَنَّهُ قَدْ أَدْرَكَ حَاجَتَهُ قَامُوا وَقَالُوا: يَا عَبْدَ الْمُطَّلِبِ مِيرَاثُنَا مِنْ أَبِينَا إِسْمَاعِيلَ وَإِنَّ لَنَا بِهَا شِرْكاً فَأَشْرِكْنَا مَعَكَ فِيهَا قَالَ: مَا أَنَا بِفَاعِلٍ إِنَّ هَذَا أَمْرٌ خُصِصْتُ بِهِ دُونَكُمْ وَأُعْطِيتُهُ مِنْ بَيْنِكُمْ قَالُوا: فَأَنْصِفْنَا فَإِنَّا غَيْرُ تَارِكِيكَ حَتَّى نُحَاكِمَكَ فِيهَا قَالَ: فَاجْعَلُوا بَيْنِى وَبَيْنَكُمْ مَنْ شِئْتُمْ أُخَاصِمُكُمْ إِلَى كَاهِنَةِ بَنِى سَعْدِ بْنِ هُذَيْمٍ؟ قَالُوا: نَعَمْ وَكَانَتْ بِأَشْرَافِ الشَّامِ فَرَكِبَ عَبْدُ الْمُطَّلِبِ فِى نَفَرٍ مِنْ بَنِى أَبِيهِ مِنْ بَنِى عَبْدِ مَنَافٍ وَرَكِبَ مِنْ كُلِّ قَبِيلَةٍ نَفَرٌ قَالَ: وَالأَرْضُ إِذْ ذَاكَ مَفَاوِزُ فَخَرَجُوا حَتَّى إِذَا كَانُوا بِبَعْضِ الْمَفَاوِزِ بَيْنَ الْحِجَازِ وَالشَّامِ فَنِىَ مَاءُ عَبْدِ الْمُطَّلِبِ وَأَصْحَابِهِ وَظَمِئُوا حَتَّى أَيْقَنُوا بِالْهَلَكَةِ فَاسْتَسْقَوْا مَنْ مَعَهُمْ مِنْ قَبَائِلِ قُرَيْشٍ فَأَبَوْا عَلَيْهِمْ. وَقَالُوا: إِنَّا بِمَفَاوِزَ وَنَحْنُ نَخْشَى عَلَى أَنْفُسِنَا مِثْلَ مَا أَصَابَكُمْ فَلَمَّا رَأَى عَبْدُ الْمُطَّلِبِ مَا صَنَعَ الْقَوْمُ تَخَوَّفَ عَلَى نَفْسِهِ وَأَصْحَابِهِ وَقَالَ: مَاذَا تَرَوْنَ؟ قَالُوا: مَا رَأْيُنَا إِلا تَبَعٌ لِرَأْيِكَ فَمُرْنَا بِمَا شِئْتَ قَالَ: فَإِنِّى أَرَى أَنْ يَحْفِرَ كُلُّ رَجُلٍ مِنْكُمْ حُفْرَةً لِنَفْسِهِ بِمَا بِكُمُ الآنَ مِنَ الْقُوَّةِ فَكُلَّمَا مَاتَ رَجُلٌ دَفَعَهُ أَصْحَابُهُ فِى حُفْرَتِهِ وَوَارَوْهُ حَتَّى يَكُونَ آخِرُكُمْ رَجُلا فَضَيْعَةُ رَجُلٍ وَاحِدٍ

أَيْسَرُ مِنْ ضَيْعَةِ رَكْبٍ جَمِيعاً قَالُوا: نِعْمَ مَا أَمَرْتَنَا بِهِ فَقَامَ كُلُّ رَجُلٍ مِنْهُمْ فَحَفَرَ حُفْرَةً لَهُ ثُمَّ قَعَدُوا يَنْتَظِرُونَ الْمَوْتَ عَطَشاً ثُمَّ إِنَّ عَبْدَ الْمُطَّلِبِ قَالَ: لأَصْحَابِهِ: وَاللَّهِ إِنَّ إِلْقَاءَنَا بِأَيْدِينَا هَلَكاً لِلْمَوْتِ لا نَضْرِبُ فِى الأَرْضِ وَنَسْتَبْقِى أَنْفُسَنَا لَعَجْزٌ فَعَسَى اللَّهُ تَعَالَى أَنْ يَرْزُقَنَا مَاءً بِبَعْضِ الْبِلادِ ارْتَحِلُوا فَارْتَحَلُوا حَتَّى فَرَغُوا وَمَنْ مَعَهُمْ مِنْ قَبَائِلِ قُرَيْشٍ يَنْظُرُونَ إِلَيْهِمْ مَا هُمْ فَاعِلُونَ تَقَدَّمَ عَبْدُ الْمُطَّلِبِ إِلَى رَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا انْبَعَثَتْ بِهِ انْفَجَرَ مِنْ تَحْتِ خُفِّهَا عَيْنٌ مِنْ مَاءٍ عَذْبٍ فَكَبَّرَ عَبْدُ الْمُطَّلِبِ وَكَبَّرَ أَصْحَابُهُ ثُمَّ نَزَلَ فَشَرِبَ وَشَرِبَ أَصْحَابُهُ وَاسْتَقَوْا حَتَّى مَلَئُوا أَسْقِيَتَهُمْ ثُمَّ دَعَا الْقَبَائِلَ مِنْ قُرَيْشٍ فَقَالَ: هَلُمَّ إِلَى الْمَاءِ فَقَدْ سَقَانَا اللَّهُ فَاشْرَبُوا وَاسْقُوا فَشَرِبُوا ثُمَّ قَالُوا: وَاللَّهِ لَقَدْ قُضِىَ لَكَ عَلَيْنَا يَا عَبْدَ الْمُطَّلِبِ وَاللَّهِ لا نُخَاصِمُكَ فِى زَمْزَمَ أَبَداً إِنَّ الَّذِى أَسْقَاكَ هَذَا الْمَاءَ بِهَذِهِ الْفَلاةِ لَهُوَ سَقَاكَ زَمْزَمَ فَارْجِعْ إِلَى سِقَايَتِكَ وَإِنَّهُ بَدَا لَهُ فَرَجَعَ وَرَجَعُوا وَلَمْ يَصِلُوا إِلَى الْكَاهِنَةِ وَخَلَّوْا بَيْنَهُ وَبَيْنَهَا

64 وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ جَدِّهِ عَبْدِ الْمُطَّلِبِ فَحَدَّثَنِى الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ عَنْ بَعْضِ أَهْلِهِ قَالَ: « كَانَ يُوضَعُ لِعَبْدِ الْمُطَّلِبِ جَدِّ رَسُولِ اللَّهِ صلى الله عليه وسلم فِرَاشٌ فِى ظِلِّ الْكَعْبَةِ فَكَانَ لا يَجْلِسُ عَلَيْهِ أَحَدٌ مِنْ بَنِيهِ إِجْلالا لَهُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْتِى حَتَّى يَجْلِسَ عَلَيْهِ فَيَذْهَبَ أَعْمَامُهُ يُؤَخِّرُونَهُ فَيَقُولُ جَدُّهُ عَبْدُ الْمُطَّلِبِ: دَعُوا ابْنِى فَيَمْسَحُ عَلَى ظَهْرِهِ وَيَقُولُ: إِنَّ لِبُنَىَّ هَذَا لَشَأْنًا فَتُوُفِّىَ عَبْدُ الْمُطَّلِبِ وَالنَّبِىُّ صلى الله عليه وسلم ابْنُ ثَمَانِ سِنِينَ بَعْدَ الْفِيلِ بِثَمَانِ سِنِينَ « قَالَ ابْنُ إِسْحَاقَ: وَكَانَ عَبْدُ الْمُطَّلِبِ فِيمَا يَزْعُمُونَ يُوصِى أَبَا طَالِبٍ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَذَلِكَ أَنَّ عَبْدَ اللَّهِ وَأَبَا طَالِبٍ لأُمٍّ فَقَالَ عَبْدُ الْمُطَّلِبِ: فِيمَا يَزْعُمُونَ فِيمَا يُوصِيهِ بِهِ وَاسْمُ أَبِى طَالِبٍ عَبْدُ مَنَافٍ:

أُوصِيكَ يَا عَبْدَ مَنَافٍ بَعْدِى   بِمُوحَدٍ بَعْدَ أَبِيهِ فَرْدِ
فَارَقَهُ وَهُوَ ضَجِيعُ الْمَهْدِ   فَكُنْتُ كَالأُمِّ لَهُ فِى الْوَجْدِ

وَذَكَرَ أَبْيَاتاً أُخَرَ وَقَالَ فِيهِنَّ:

بَلْ أَحْمَداً رَجَوْتُهُ لِلرُّشْدِ   قَدْ عَلِمَتْ عَلامُ أَهْلُ الْعَهْدِ
أَنَّ الْفَتَى سَيِّدُ أَهْلِ نَجْدِ   يَعْلُو عَلَى ذِى الْبَدَنِ الأَشَدِّ

وَقَالَ أَيْضاً:

أَوْصَيْتُ مَنْ كَنَيْتُهُ بِطَالِبِ
عَبْدَ مَنَافٍ وَهْوَ ذُو تَجَارِبِ بِابْنِ الَّذِى قَدْ غَابَ غَيْرَ آيِبِ

وَذَكَرَ أَبْيَاتاً أُخَرَ وَقَالَ فِيهِنَّ:

فَلَسْتُ بِالآيِسِ غَيْرِ الرَّاغِبِ
بِأَنْ يُحِقَّ اللَّهُ قَوْلَ الرَّاهِبِ فِيهِ وَأَنْ يَفْضُلُ آلَ غَالِبِ
إِنِّي سَمِعْتُ أَعْجَبَ الْعَجَائِبِ   مِنْ كُلِّ حَبْرٍ عَالِمٍ وَكَاتِبِ
هَذَا الَّذِى يُقْتَادُ كَالْجَنَائِبِ   مَنْ حَلَّ بِالأَبْطَحِ وَالأَخَاشِبِ
أَيْضًا وَمَنْ ثَابَ إِلَى الْمَثَاوِبِ   مِنْ سَاكِنٍ لِلْحَرْمِ أَوْ مُجَانِبِ

65 ﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ﴾

66 ﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

67 ﴿أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

68 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Chapter Four

69 ﴿وَخُلِقَ الْإِنسَانُ ضَعِيفًا﴾

70 ﴿خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ﴾

71 ﴿وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴾

72 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا﴾

73 هذا جبريلُ أتاكُمْ لِيُعَلِّمَكُمْ دِينكُم

74 مَنْ أَحْدَثَ فِى أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

75 قَال رَسُولُ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: مَنْ أَحْدَثَ فِى أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

76 ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

77 سَمِعْتُ بُرَيْدَةَ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِى بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّى كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِماً أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَأَتَغَنَّى فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنْ كُنْتِ نَذَرْتِ فَاضْرِبِى وَإِلَّا فَلَا فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِىَ تَضْرِبُ ثُمَّ دَخَلَ عَلِىٌّ وَهِىَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِىَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتِ الدُّفَّ

78 لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ تَلَقَّاهُ جَوَارِى الأَنْصَارِ فَجَعَلْنَ يَقُلْنَ:

نَحْنُ جَوَارِى مِنْ بَنِى النَّجَّارْ   يَا حَبَّذَا مُحَمَّد مِنْ جَارْ

فَقَالَ النَّبِىُّ صلى الله عليه وسلم: يَعْلَمُ اللَّهُ إِنِّى لَأُحِبُّكُنَّ

79 سَافَرَ سَفَراً فَنَذَرَتْ جَارِيَةٌ مِنْ قُرَيْشٍ: إِنِ اللَّهَ عزوجل رَدَّهُ أَنْ تَضْرِبَ فِى
بَيْتِ عَابِشَةَ بِدُفٍّ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَتِ
الْجَارِيَةُ فَقَالَتْ عَابِشَةُ لِلنَّبِىِّ صلى الله عليه وسلم: هَذِهِ فُلانَةُ بِنْتُ
فُلانَةٍ نَذَرَتْ إِنْ رَدَّكَ اللَّهُ تَعَالَى أَنْ تَضْرِبَ فِى بَيْتِى بِدُفٍّ قَالَ: فَلْتَضْرِبْ

80 لا نَذْرَ فِى مَعْصِيَةٍ

81 سَمِعْتُ ابْنَ عَابِشَةَ يَقُولُ: لَمَّا قَدِمَ النَّبِىُّ صلى الله عليه وسلم الْمَدِينَةَ
جَعَلَ النِّسَاءُ وَالصِّبْيَانُ وَالْوَلابِدُ يَقُلْنَ:

طَلَعَ الْبَدْرُ عَلَيْنَا   مِنْ ثَنِيَّاتِ الْوَدَاعْ
وَجَبَ الشُّكْرُ عَلَيْنَا   مَا دَعَا لِلَّهِ دَاعْ

82 فَقَدِمْنَا الْمَدِينَةَ لَيْلاً فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله
عليه وسلم فَقَالَ: أَنْزِلُ عَلَى بَنِى النَّجَّارِ أَخْوَالِ عَبْدِ الْمُطَّلِبِ أُكْرِمُهُمْ
بِذَلِكَ فَصَعِدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ وَتَفَرَّقَ الْغِلْمَانُ وَالْخَدَمُ
فِى الطُّرُقِ يُنَادُونَ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ

83 وَمَضَى رَسُولُ اللَّهِ صلى الله تعالى عليه وآله وسلم حَتَّى قَدِمَ الْمَدِينَةَ
وَخَرَجَ النَّاسُ حَتَّى دَخَلْنَا فِى الطَّرِيقِ وَصَاحَ النِّسَاءُ وَالْخُدَّامُ وَالْغِلْمَانُ
جَاءَ مُحَمَّدٌ رَسُولُ اللَّهِ اللَّهُ أَكْبَرُ جَاءَ مُحَمَّدٌ رَسُولُ اللَّهِ فَلَمَّا أَصْبَحَ
انْطَلَقَ فَنَزَلَ حَيْثُ أُمِرَ

84 كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِى النَّارِ

85 كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِى النَّارِ

86 ﴿مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ﴾

87 كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

88 مَنْ أَحْدَثَ فِى أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

89 من سن سنة حسنة فله أجرها وأجر من عمل بها...

90 بَعَثَ إِلَىَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِى فَقَالَ: إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّى أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِقُرَّاءِ الْقُرْآنِ فِى الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّى أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ أَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِى فِى ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِى لِلَّذِى شَرَحَ لَهُ صَدْرَ عُمَرَ وَرَأَيْتُ فِى ذَلِكَ الَّذِى رَأَى عُمَرُ قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ قَدْ كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِى نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلَ عَلَىَّ مِمَّا كَلَّفَنِى مِنْ جَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِى حَتَّى شَرَحَ اللَّهُ صَدْرِى لِلَّذِى شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِى بَكْرٍ وَعُمَرَ...

91 خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللَّهُ عَنْهُ لَيْلَةً فِى رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّى الرَّجُلُ لِنَفْسِهِ وَيُصَلِّى الرَّجُلُ فَيُصَلِّى بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ: إِنِّى أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِئٍ وَاحِدٍ لَكَانَ أَمْثَلَ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَىِّ بْنِ كَعْبٍ ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِئِهِمْ قَالَ عُمَرُ: نِعْمَ الْبِدْعَةُ هَذِهِ وَالَّتِى يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِى يَقُومُونَ يُرِيدُ آخِرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ

92 كُلُّ بَنِي آدَمَ يَأْتِي يَوْمَ الْقِيَامَةِ وَلَهُ ذَنْبٌ إلا مَا كَانَ مِنْ يَحْيَى بْنِ زَكَرِيَّا

93 ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

94 أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ
فَقَالَتْ عَائِشَةُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: « أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُوراً

95 كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

96 الْغُلَامُ الَّذِى قَتَلَهُ صَاحِبُ مُوسَى طُبِعَ يَوْمَ طُبِعَ كَافِراً

97 كُلُّ عَيْنٍ زَانِيَةٌ

98 كل بنى آدم له نصيب من الزنى

99 الجمعة على من سمع النداء

100 الجمعة على كل من سمع النداء

101 من أحدث فى أمرنا هذا ماليس منه فهو رد

102 كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

103 مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ
مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً
سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ
مِنْ أَوْزَارِهِمْ شَيْءٌ

104 أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ: كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلُ

105 كذبت نعيم الجنة لا يزول

106 ثمَّ جلَسَا وَلَبِيدُ يُنْشِدُهُمْ فقَالَ: أَلَا كُلُّ شَيْءٍ مَا خَلا اللَّهِ بَاطِلُ فقَالَ عُثْمَانُ: صَدَقْتَ ثُمَّ أَتَمَّ الْبَيْتَ فقَالَ: وَكُلُّ نَعِيمٍ لا مَحَالَةَ زَابِلُ فقَالَ عُثْمَانُ: كَذَبْتَ فَأُسْكِتَ الْقَوْمُ وَلَمْ يَدْرُوا مَا أَرَادَ بِكَلِمَتِهِ ثُمَّ أَعَادَهَا لَبِيدُ ثَانِيَةً فَقَالَ عُثْمَانُ مِثْلَ كَلِمَتِهِ الأُولَى فَإِذَا ذَكَرَ: مَا خَلا اللَّهِ بَاطِلُ صَدَّقَهُ وَإِذَا ذَكَرَ أَنَّ كُلَّ نُعَيْمٍ لا مَحَالَةَ زَابِلُ كَذَّبَهُ لأَنَّ نَعِيمَ الْجَنَّةِ لا يَزُولُ

107 ﴿خَالِقُ كُلِّ شَيْءٍ﴾

108 ﴿يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ﴾

109 ﴿تُدَمِّرُ كُلَّ شَيْءٍ﴾

110 ﴿وَأُوتِيَتْ مِن كُلِّ شَيْءٍ﴾

111 ﴿فَاقْتُلُوا الْمُشْرِكِينَ﴾

112 ﴿وَالسَّارِقُ وَالسَّارِقَةُ﴾

113 ﴿الزَّانِيَةُ وَالزَّانِى﴾

114 ﴿وَوَرِثَهُ أَبَوَاهُ﴾
115 ﴿يُوصِيكُمُ اللَّهُ فِى أَوْلَادِكُمْ﴾

116 وفيما سقت السماء العشر

117 ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ﴾

118 لا زكاة فيما دون خمسة أوسق

119 لا قطع إلا فى ربع دينار فصاعدا

120 ﴿فَتَحْرِيرُ رَقَبَةٍ﴾

121 ﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾

122 صلوا كما رأيتمونى أصلى

123 وخذوا عنى مناسككم

124 نهيت عن الوصال ونراك تواصل

125 إنى لست كأحدكم إنى أظل عند ربى يطعمنى ويسقينى

126 ألا أستحى ممن تستحى منه ملائكة السماء

127 مَنْ سَنَّ فِى الْإِسْلَامِ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَىْءٌ وَمَنْ سَنَّ فِى الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَىْءٌ

128 جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَيْهِمُ الصُّوفُ فَرَأَى سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ فَأَبْطَئُوا عَنْهُ حَتَّى رُئِىَ ذَلِكَ فِى وَجْهِهِ قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرِقٍ ثُمَّ جَاءَ آخَرُ ثُمَّ تَتَابَعُوا حَتَّى عُرِفَ السُّرُورُ فِى وَجْهِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ سَنَّ فِى الْإِسْلَامِ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَىْءٌ وَمَنْ سَنَّ فِى الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَىْءٌ

129 لا تُقْتَلُ نَفْسٌ ظُلْماً إلا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

130 كَانُوا يَأْتُونَ الصَّلاةَ وَقَدْ سَبَقَهُمُ النَّبِيُّ صلى الله عليه وسلم بِبَعْضِ الصَّلاةِ فَيُشِيرُونَ إِلَيْهِمْ كَمْ صَلَّى بِالأَصَابِعِ وَاحِدَةً ثِنْتَيْنِ فَجَاءَ مُعَاذٌ وَقَدْ سَبَقَهُ النَّبِيُّ صلى الله عليه وسلم بِبَعْضِ الصَّلاةِ فَدَخَلَ فِي الصَّلاةِ فَقَالَ: لا أَجِدُهُ عَلَى حَالٍ إلا كُنْتُ عَلَيْهَا ثُمَّ قَضَيْتُ فَجَاءَ وَقَدْ سَبَقَهُ بِبَعْضِ الصَّلاةِ فَدَخَلَ فِي الصَّلاةِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاةَ قَامَ مُعَاذٌ يَقْضِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: « قَدْ سَنَّ لَكُمْ مُعَاذٌ هَكَذَا فَافْعَلُوا

131 بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً عَيْنًا لَهُ وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ وَهُوَ جَدُّ عَاصِمِ بْنِ عُمَرَ فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ بَيْنَ عُسْفَانَ وَمَكَّةَ نُزُولا فَذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ حَتَّى رَأَوْا آثَارَهُمْ حَتَّى نَزَلُوا مَنْزِلا يَرَوْنَهُ فَوَجَدُوا فِيهِ نَوَى تَمْرٍ يَرَوْنَهُ مِنْ تَمْرِ الْمَدِينَةِ فَقَالُوا: هَذَا مِنْ تَمْرِ يَثْرِبَ فَاتَّبَعُوا آثَارَهُمْ حَتَّى لَحِقُوهُمْ فَلَمَّا أَحَسَّهُمْ عَاصِمُ بْنُ ثَابِتٍ وَأَصْحَابُهُ لَجَئُوا إِلَى فَدْفَدٍ وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ فَقَالُوا: لَكُمُ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا لا نَقْتُلُ مِنْكُمْ رَجُلا فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَمَّا أَنَا فَلا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ اللَّهُمَّ أَخْبِرْ عَنَّا رَسُولَكَ قَالَ: فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِماً فِي سَبْعَةِ نَفَرٍ وَبَقِيَ خُبَيْبُ بْنُ عَدِيٍّ وَزَيْدُ بْنُ دَثِنَةَ وَرَجُلٌ آخَرَ فَأَعْطَوْهُمُ الْعَهْدَ وَالْمِيثَاقَ إِنْ نَزَلُوا إِلَيْهِمْ فَنَزَلُوا إِلَيْهِمْ فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ حَلُّوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا فَقَالَ الرَّجُلُ الثَّالِثُ الَّذِي كَانَ مَعَهُمَا: هَذَا أَوَّلُ الْغَدْرِ فَأَبَى أَنْ يَصْحَبَهُمْ فَجَرَّرُوهُ فَأَبَى أَنْ يَتَّبِعَهُمْ وَقَالَ لِي: فِي هَؤُلاءِ أُسْوَةٌ فَضَرَبُوا عُنُقَهُ وَانْطَلَقُوا بِخُبَيْبِ بْنِ عَدِيٍّ وَزَيْدِ بْنِ دَثِنَةَ حَتَّى بَاعُوهُمَا بِمَكَّةَ فَاشْتَرَى خُبَيْباً بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ وَكَانَ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ فَمَكَثَ عِنْدَهُمْ أَسِيرًا حَتَّى إِذَا أَجْمَعُوا عَلَى قَتْلِهِ اسْتَعَارَ مُوسَى مِنْ إِحْدَى بَنَاتِ

الْحَارِثِ لِيَسْتَحِدَّ بِهَا فَأَعَارَتْهُ قَالَتْ: فَغَفَلْتُ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ حَتَّى أَتَاهُ قَالَتْ: فَأَخَذَهُ فَوَضَعَهُ عَلَى فَخِذِهِ فَلَمَّا رَأَيْتُهُ فَزِعْتُ فَزَعًا عَرَفَهُ فِيَّ وَالْمُوسَى بِيَدِهِ قَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لأَنْ أَفْعَلَ إِنْ شَاءَ اللَّهُ قَالَ: فَكَانَتْ تَقُولُ: مَا رَأَيْتُ أَسِيراً خَيْراً مِنْ خُبَيْبٍ لَقَدْ رَأَيْتُهُ يَأْكُلُ مِنْ قِطْفِ عِنَبٍ وَمَا بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ وَإِنَّهُ لَمُوثَقٌ فِي الْحَدِيدِ وَمَا كَانَ إِلا رِزْقٌ رَزَقَهُ اللَّهُ إِيَّاهُ ثُمَّ خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فَقَالَ: دَعُونِي أُصَلِّ رَكْعَتَيْنِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: لَوْلا أَنْ تَرَوْا أَنَّ مَا بِي جَزَعٌ مِنَ الْمَوْتِ لَزِدْتُ فَكَانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ:

وَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِماً   عَلَى أَيِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ   يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قَامَ إِلَيْهِ عُقْبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ قَالَ: وَبَعَثَ قُرَيْشٌ إِلَى عَاصِمٍ لِيُؤْتُوا بِشَيْءٍ مِنْ جَسَدِهِ يَعْرِفُونَهُ وَكَانَ قَتَلَ عَظِيماً مِنْ عُظَمَائِهِمْ فَبَعَثَ اللَّهُ مِثْلَ الظُّلَّةِ مِنَ الدُّبُرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا عَلَى شَيْءٍ مِنْهُ

132 حَدَّثَنَا هِشَامُ بنُ حَسَّانَ عَنْ مُحَمَّدٍ عَنْ أَبِي عُبَيْدَةَ بنِ حُذَيْفَةَ عَنْ حُذَيْفَةَ قَالَ: سَأَلَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَأَمْسَكَ الْقَوْمُ ثُمَّ إِنَّ رَجُلًا أَعْطَاهُ فَأَعْطَى الْقَوْمُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: « مَنْ سَنَّ خَيْراً فَاسْتُنَّ بِهِ كَانَ لَهُ أَجْرُهُ وَمِنْ أُجُورِ مَنْ يَتَّبِعُهُ غَيْرَ مُنْتَقِصٍ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ شَرّاً فَاسْتُنَّ بِهِ كَانَ عَلَيْهِ وِزْرُهُ وَمِنْ أَوْزَارِ مَنْ يَتَّبِعُهُ غَيْرَ مُنْتَقِصٍ مِنْ أَوْزَارِهِمْ شَيْئًا

133 قال رسول الله صلى الله عليه وسلم: «لَا يَسُنُّ عَبْدٌ سُنَّةً صَالِحَةً يَعْمَلُ بِهَا مَنْ بَعْدَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يُنْقَصُ مِنْ أُجُورِهِمْ شَيْءٌ وَلَا يَسُنُّ عَبْدٌ سُنَّةَ سُوءٍ يَعْمَلُ بِهَا مَنْ بَعْدَهُ إِلَّا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لَا يُنْقَصُ مِنْ أَوْزَارِهِمْ شَيْءٌ

134 كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ يَقُولُ: تَعَالَ نُؤْمِنْ بِرَبِّنَا سَاعَةً فَقَالَ ذَاتَ يَوْمٍ لِرَجُلٍ فَغَضِبَ الرَّجُلُ فَجَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فقَالَ: يَا رَسُولَ اللَّهِ أَلَا تَرَى إِلَى ابْنِ رَوَاحَةَ يَرْغَبُ عَنْ إِيمَانِكَ إِلَى إِيمَانِ سَاعَةٍ ! فَقَالَ النَّبِيُّ صلى الله عليه وسلم: « يَرْحَمُ اللَّهُ ابْنَ رَوَاحَةَ إِنَّهُ يُحِبُّ الْمَجَالِسَ الَّتِي تتبَاهَى بِهَا الْمَلَابِكَةُ

135 ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْوَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

136 لا ولكنّه لم يكن بأرض قومى فأجدنى أَعَافُهُ

137 إنّما أنا بشر أنسى كما تنسون فإذا نسيت فذكّـرونى

138 ﴿وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

139 لولا حداثة قومك بالكفر لنقضت البيت ثم لبنيته على أساس إبراهيم عليه السّلام فإنّ قريشاً استقصرت بناءه

140 ﴿وَلَا تَقْرَبُوا الزِّنَا﴾

141 ﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ﴾

142 ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ﴾

143 من غشنا فليس منا

144 ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

145 ما أمرتكم به فائتوا منه مااستطعتم وما نهيتكم عنه فاجتنبوه

146 ما أحل الله فى كتابه فهو حلال وما حرم فهو حرام وما سكت عنه فهو عفو فاقبلوا من الله عافيته فإن الله لم يكن لينسى شيئاً ثم تلاوما كان ربك نسيّا

147 إن الله فرض فرائض فلا تضيعوها وحد حدوداً فلا تعتدوها وحرّمأشياء فلا تنتهكوها وسكت عن أشياء رحمة بكم من غير نسيان فلا تبحثوا عنها

148 حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِى رَوَّادٍ أَخْبَرَنِى نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم: يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ الْيَمَانِيَيْنِ كُلَّمَا مَرَّ عَلَيْهِمَا وَلَا يَسْتَلِمُ الْآخَرَيْنِ

149 أَنَّ النَّبِىَّ صلى الله عليه وسلم كَانَ لا يَدَعُ هَاتَيْنِ الرُّكْنَيْنِ فِى كُلِّ طَوْفَةٍ مَرَّ بِهَا الأَسْوَدَ وَالْيَمَانِىَّ يَسْتَلِمُهُمَا وَلا يَسْتَلِمُ الرُّكْنَيْنِ اللَّذَيْنِ عِنْدَ الْحَجَرِ

150 أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم " لَمْ يَكُنْ يَمُرُّ بِهَذَيْنِ الرُّكْنَيْنِ الأَسْوَدِ وَالْيَمَانِىِّ إِلا اسْتَلَمَهُمَا فِى الطَّوَافِ وَلا يَسْتَلِمُ هَذَيْنِ الآخَرَيْنِ

151 حَجَّ مُعَاوِيَةُ فَجَعَلَ لا يَأْتِى عَلَى رُكْنٍ مِنْ أَرْكَانِ الْبَيْتِ إِلا اسْتَلَمَهُ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُ الرُّكْنَ الْيَمَانِىَّ وَالْحَجَرَ فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْ أَرْكَانِ الْبَيْتِ شَىْءٌ مَهْجُورٌ

152 سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم: أَحَرَامٌ هُوَ؟ قَالَ: « لَا وَلَكِنَّهُ طَعَامٌ لَيْسَ فِى أَرْضِ قَوْمِى فَأَجِدُنِى أَعَافُهُ

153 سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ عَنْ أَكْلِ الضَّبِّ فَقَالَ: « لَا آكُلُهُ وَلَا أُحَرِّمُهُ

154 سَمِعْتُ مُوسَى بْنَ عُقْبَةَ يُحَدِّثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَجُلا سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الضَّبِّ: آكُلُهُ؟ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَسْتُ بِآكِلِهِ وَلا مُحَرِّمِهِ قَالَ: فَتَرَكَهُ عَبْدُ اللَّهِ حِينَ سَمِعَ ذَلِكَ وَقَدْ كَانَ يَأْكُلُهُ

155 قَالَ النَّبِيُّ صلى الله عليه وسلم: « لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخِّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ

156 أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّامِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْمَقَابِرِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ دَخَلَ حَائِطًا مِنْ حَوَائِطِ بَنِي النَّجَّارِ فَسَمِعَ صَوْتاً مِنْ قَبْرٍ قَالَ: مَتَى دُفِنَ صَاحِبُ هَذَا الْقَبْرِ؟ فَقَالُوا: فِي الْجَاهِلِيَّةِ فَسُرَّ بِذَلِكَ وَقَالَ: لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ

157 أَتَى زَمْزَمَ فَقَالَ: « يَا بَنِي عَبْدِ الْمُطَّلِبِ سِقَايَتُكُمْ لَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ لَنَزَعْتُ

158 إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَدَعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ وَمَا سَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لَأُسَبِّحُهَا

159 دَعُونِي مَا تَرَكْتُكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ

160 إِنَّ اللَّهَ عزوجل أَحَلَّ حلالاً وَحَرَّمَ حَراماً فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ

161 خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فقَالَ: « أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثاً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ: ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ

162 مَا أَحَلَّ اللَّهُ فِى كِتَابِهِ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ فَاقْبَلُوا مِنَ اللَّهِ عَافِيَتَهُ فَإِنَّ اللَّهَ لَمْ يَكُنْ لِيَنْسَى شَيْئاً ثُمَّ تَلَا هَذِهِ الآيَةَ: وَمَا كَانَ رَبُّكَ نَسِيّاً

163 حَدَّثَنِى حُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِى عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: سَمِعْتُ فِى الْجَنَّةِ خَشْخَشَةً أَمَامِى فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: بِلَالٌ فَأَخْبَرَهُ قَالَ: بِمَا سَبَقْتَنِى إِلَى الْجَنَّةِ؟ قَالَ: يَا رَسُولَ اللَّهِ مَا أَحْدَثْتُ إِلَّا تَوَضَّأْتُ وَلَا تَوَضَّأْتُ إِلَّا رَأَيْتُ أَنَّ لِلَّهِ عَلَىَّ رَكْعَتَيْنِ أُصَلِّيهِمَا قَالَ: بِهَا

164 كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَؤُمُّهُمْ فِى مَسْجِدِ قُبَاءٍ وَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ بِهَا لَهُمْ فِى الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بِـ قُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِى كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا: إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى فَإِمَّا تَقْرَأُ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِأُخْرَى فَقَالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِذَلِكَ فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ فَلَمَّا أَتَاهُمُ النَّبِيُّ صلى الله عليه وسلم أَخْبَرُوهُ الْخَبَرَ فَقَالَ: يَا فُلَانُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِى كُلِّ رَكْعَةٍ فَقَالَ: إِنِّى أُحِبُّهَا فَقَالَ: حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ

165 أَخْبَرَنِى قَتَادَةُ بْنُ النُّعْمَانِ أَنَّ رَجُلًا فِى زَمَنِ النَّبِيِّ صلى الله عليه وسلم كَانَ يَقْرَأُ مِنَ السَّحَرِ: قُلْ هُوَ اللَّهُ أَحَدٌ يُرَدِّدُهَا لَا يَزِيدُ عَلَيْهَا فَلَمَّا أَصْبَحَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَامَ فِى اللَّيْلِ يَقْرَأُ مِنَ السَّحَرِ: قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يُرَدِّدُهَا لَا يَزِيدُ عَلَيْهَا كَأَنَّهُ يَتَقَالُّهَا؟ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: وَالَّذِى نَفْسِى بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ

166 أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ ثنا أَبُو بَكْرِ بْنُ أَبِي الدُّنْيَا حَدَّثَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْمَوْصِلِيُّ ثنا خَلَفُ بْنُ خَلِيفَةَ عَنْ حَفْصٍ ابْنِ أَخِي أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَلْقَةٍ وَرَجُلٌ قَايِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ تَشَهَّدَ وَدَعَا فَقَالَ فِي دُعَايِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لا إِلَهَ إِلا أَنْتَ بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ يَا ذَا الْجَلالِ وَالإِكْرَامِ يَا حَيُّ يَا قَيُّومُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: « لَقَدْ دَعَا بِاسْمِ اللَّهِ الأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُيِلَ بِهِ أَعْطَى

167 والدعاء هو العبادة

168 الدعاء مخ العبادة

169 كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيراً طَيِّباً مُبَارَكاً فِيهِ فَلَمَّا انْصَرَفَ قَالَ: مَنِ الْمُتَكَلِّمُ؟ قَالَ: أَنَا قَالَ: رَأَيْتُ بِضْعَةً وَثَلَاثِينَ مَلَكاً يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلُ

170 كَانُوا يَأْتُونَ الصَّلاةَ وَقَدْ سَبَقَهُمُ النَّبِيُّ صلى الله عليه وسلم بِبَعْضِ الصَّلاةِ فَيُشِيرُونَ إِلَيْهِمْ كَمْ صَلَّى بِالأَصَابِعِ وَاحِدَةً ثِنْتَيْنِ فَجَاءَ مُعَاذٌ وَقَدْ سَبَقَهُ النَّبِيُّ صلى الله عليه وسلم بِبَعْضِ الصَّلاةِ فَدَخَلَ فِي الصَّلاةِ فَقَالَ: لا أَجِدُهُ عَلَى حَالٍ إِلا كُنْتُ عَلَيْهَا ثُمَّ قَضَيْتُ فَجَاءَ وَقَدْ سَبَقَهُ بِبَعْضِ الصَّلاةِ فَدَخَلَ فِي الصَّلاةِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاةَ قَامَ مُعَاذٌ يَقْضِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: قَدْ سَنَّ لَكُمْ مُعَاذٌ هَكَذَا فَافْعَلُوا

171 بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنْ الأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقَالَ: أَلَيْسَ أَمَرَكُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى قَالَ: فَاجْمَعُوا لِي حَطَباً فَجَمَعُوا فَقَالَ: أَوْقِدُوا نَاراً فَأَوْقَدُوهَا فَقَالَ: ادْخُلُوهَا فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ

بَعْضًا وَيَقُولُونَ: فَرَرْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم مِنَ النَّارِ فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ الطَّاعَةُ فِى الْمَعْرُوفِ

172 بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَايِمٍ فِى الشَّمْسِ فَسَأَلَ عَنْهُ فَقَالُوا: هَذَا أَبُو إِسْرَايِيلَ نَذَرَ أَنْ يَقُومَ وَلا يَقْعُدَ وَلا يَسْتَظِلَّ وَلا يَتَكَلَّمَ وَيَصُومَ وَلا يُفْطِرَ فَقَالَ: مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ

173 لا ضَرَرَ لا ضِرَارَ فِى الإِسْلامِ

174 جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صلى الله عليه وسلم قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؟ قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّى أُصَلِّى اللَّيْلَ أَبَدًا وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَيْهِمْ فَقَالَ: أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّى لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّى أَصُومُ وَأُفْطِرُ وَأُصَلِّى وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِى فَلَيْسَ مِنى

175 أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ فَنَهَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَوْ أَجَازَ لَهُ ذَلِكَ لَاخْتَصَيْنَا

176 أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ وَهُوَ فِى الْمَوْتِ فَأَكَبَّ عَلَيْهِ يُقَبِّلُهُ وَيَقُولُ: رَحِمَكَ اللَّهُ يَا عُثْمَانُ مَا أَصَبْتَ مِنَ الدُّنْيَا وَلا أَصَابَتْ مِنْكَ

177 حَدَّثَنِى عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللَّهُ عَنْهُ قَالَ لِى رَسُولُ اللَّهِ صلى الله عليه وسلم: يَا عَبْدَ اللَّهِ « أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: فَلَا تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَنَمْ

فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًا وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًا وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقاً وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا فَإِنَّ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ « فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ قُوَّةً قَالَ: فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَام وَلَا تَزِدْ عَلَيْهِ قُلْتُ: وَمَا كَانَ صِيَامُ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَام؟ قَالَ: نِصْفَ الدَّهْرِ فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ صلى الله عليه وسلم

178 نَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم عَنِ الْوِصَالِ رَحْمَةً لَهُمْ قَالُوا: إِنَّكَ تُوَاصِلُ قَالَ: إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنَّهُ يُطْعِمُنِي رَبِّي وَيَسْقِينِى

179 لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ سَجَدَ لِلنَّبِيِّ صلى الله عليه وسلم قَالَ: مَا هَذَا يَا مُعَاذُ؟ قَالَ: أَتَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لِأَسَاقِفَتِهِمْ وَبَطَارِقَتِهِمْ فَوَدِدْتُ فِى نَفْسِى أَنْ نَفْعَلَ ذَلِكَ بِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: فَلَا تَفْعَلُوا

180 عن مُعَاذِ بْنِ جَبَلٍ أَنَّهُ لَمَّا رَجَعَ مِنَ الْيَمَنِ قَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ رِجَالاً بِالْيَمَنِ يَسْجُدُ بَعْضُهُمْ لِبَعْضِهِمْ أَفَلَا نَسْجُدُ لَكَ ؟

181 أَنَّ عَلِيّاً قَنَتَ فِى الْفَجْرِ بِهَاتَيْنِ السُّورَتَيْنِ: « اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ

182 أَنَّ الَّذِى زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ رَضِىَ اللَّهُ عَنْهُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ وَلَمْ يَكُنْ لِلنَّبِيِّ صلى الله عليه وسلم مُؤَذِّنٌ غَيْرَ وَاحِدٍ وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ يَعْنِى عَلَى الْمِنْبَرِ

183 إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِى بَكْرٍ وَعُمَرَ رَضِىَ اللَّهُ

عَنْهُمَا فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ وَكَثُرُوا أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّالِثِ فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ فَثَبَتَ الْأَمْرُ عَلَى ذَلِكَ

184 فلم يُعِب الناس ذلك عليه وقد عابوا عليه حين أتم الصلاة بمنى

185 الْأَذَانُ الْأَوَّل يَوْمَ الْجُمُعَةِ بِدْعَةٌ

186 كَانَ الرَّجُلانِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم إِذَا الْتَقَيَا وَأَرَادَا أَنْ يَتَفَرَّقَا قَرَأَ أَحَدُهُمْ سُورَةَ وَالْعَصْرِ إِنَّ الإِنْسَانَ لَفِي خُسْرٍ ...ثُمَّ سَلَّمَ أَحَدُهُمَا عَلَى الآخِرِ أَوْ عَلَى صَاحِبِهِ ثُمَّ تَفَرَّقَا

187 أَخْبَرَنِي هَارُونُ بْنُ رِئَابٍ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: دَخَلْتُ بَيْتَ الْمَقْدِسِ فَوَجَدْتُ فِيهِ رَجُلًا يُكْثِرُ السُّجُودَ فَوَجَدْتُ فِي نَفْسِي مِنْ ذَلِكَ فَلَمَّا انْصَرَفَ قُلْتُ: أَتَدْرِي عَلَى شَفْعٍ انْصَرَفْتَ أَمْ عَلَى وِتْرٍ؟ قَالَ: إِنْ أَكُ لَا أَدْرِي فَإِنَّ اللَّهَ عزوجل يَدْرِي ثُمَّ قَالَ: أَخْبَرَنِي حِبِّي أَبُو الْقَاسِمِ صلى الله عليه وسلم ثُمَّ بَكَى ثُمَّ قَالَ: أَخْبَرَنِي حِبِّي أَبُو الْقَاسِمِ صلى الله عليه وسلم ثُمَّ بَكَى ثُمَّ قَالَ: أَخْبَرَنِي حِبِّي أَبُو الْقَاسِمِ صلى الله عليه وسلم أَنَّهُ : « مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً « قَالَ: قُلْتُ: أَخْبِرْنِي مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟ قَالَ: أَنَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَتَقَاصَرَتْ إِلَيَّ نَفْسِي

188 كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّآمَةِ عَلَيْنَا

189 حَدِّثْ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ فَإِنْ أَكْثَرْتَ فَثَلَاثَ مِرَارٍ وَلَا تُمِلَّ النَّاسَ هَذَا الْقُرْآنَ وَلَا أُلْفِيَنَّكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ

مِنْ حَدِيثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتُمِلُّهُمْ وَلَكِنْ أَنْصِتْ فَإِذَا أَمَرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ فَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَإِنِّي عَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَصْحَابَهُ لَا يَفْعَلُونَ إِلَّا ذَلِكَ « يَعْنِي لَا يَفْعَلُونَ إِلَّا ذَلِكَ الِاجْتِنَاب

190 رَأَيْتُ مُعَاوِيَةَ يَطُوفُ بِالْبَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَأَنَا أَتْلُوهُمَا فِي ظُهُورِهِمَا أَسْمَعُ كَلَامَهُمَا فَطَفِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكْنَ الْحَجَرَ فَقَالَ لَهُ عبد الله ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسْتَلِمْ هَذَيْنِ الرُّكْنَيْنِ فَيَقُولُ مُعَاوِيَةُ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ. فَطَفِقَ ابْنُ عَبَّاسٍ لَا يَزِيدُهُ كُلَّمَا وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكْنَيْنِ قَالَ لَهُ ذَلِكَ

191 أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ طَافَ بِالْبَيْتِ الْحَرَامِ فَجَعَلَ يَسْتَلِمُ الأَرْكَانَ كُلَّهَا. فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لِمَ تَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ وَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةُ: « لَيْسَ مِنَ الْبَيْتِ شَيْءٌ مَهْجُورٌ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ قَالَ: صَدَقْتَ

192 كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ قَالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهُوَ أَمِيرُ الْمَدِينَةِ فِي أَضْحًى أَوْ فِطْرٍ فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ فَجَبَذْتُ بِثَوْبِهِ فَجَبَذَنِي فَارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلَاةِ فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللَّهِ فَقَالَ أَبَا سَعِيدٍ: قَدْ ذَهَبَ مَا تَعْلَمُ فَقُلْتُ: مَا أَعْلَمُ وَاللَّهِ خَيْرٌ مِمَّا لَا أَعْلَمُ فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلَاةِ فَجَعَلْتُهَا قَبْلَ الصَّلَاة

193 إِذَا مَرْوَانُ يُنَازِعُنِى يَدَهُ كَأَنَّهُ يَجُرُّنِى نَحْوَ الْمِنْبَرِ وَأَنَا أَجُرُّهُ نَحْوَ الصَّلَاةِ فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ الِابْتِدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا يَا أَبَا سَعِيدٍ قَدْ تُرِكَ مَا تَعْلَمُ قُلْتُ: كَلَّا وَالَّذِى نَفْسِى بِيَدِهِ لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ ثَلَاثَ مِرَارٍ ثُمَّ انْصَرَفَ

194 أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ. فَقَالَ: قَدْ تُرِكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ

195 دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ ابْنُ أم الحكم يخطب قاعداً فقال: « انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِداً وَقَالَ اللَّهُ تَعَالَى: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَايِماً

196 أَوَّلُ مَنْ جَلَسَ عَلَى الْمِنْبَرِ فِى الْعِيدَيْنِ وَأَذَّنَ فِيهِمَا زِيَادُ الَّذِى يُقَالَ: لَهُ ابْنُ أَبِى سُفْيَانَ

197 حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِى شَيْبَةَ ثنا جَرِيرٌ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: أَوَّلُ مَنْ خَطَبَ جَالِسًا مُعَاوِيَةُ حِينَ كَثُرَ شَحْمُهُ وَعَظُمَ بَطْنُهُ

198 حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِى عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِى مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَالِدِ بْنِ سَعِيدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ: رَكِبَ عُمَرُ بْنُ الْخَطَّابِ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ: أَيُّهَا النَّاسُ مَا إِكْثَارُكُمْ فِى صَدَاقِ النِّسَاءِ وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ وَإِنَّمَا الصَّدَقَاتُ فِيمَا بَيْنَهُمْ أَرْبَعُ مِائَةِ دِرْهَمٍ فَمَا دُونَ ذَلِكَ فَلَوْ كَانَ الإِكْثَارُ فِى ذَلِكَ تَقْوَى عِنْدَ اللَّهِ عزوجل أَوْ مَكْرَمَةً لَمْ تَسْبِقُوهُمْ فَلا أَعْرِفَنَّ مَا زَادَ رَجُلٌ صَدَاقَ عَلَى أَرْبَعِ مِائَةِ دِرْهَمٍ. قَالَ: ثُمَّ نَزَلَ فَاعْتَرَضَتْهُ امْرَأَةٌ مِنْ قُرَيْشٍ. فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ نَهَيْتَ النَّاسَ أَنْ يَزِيدُوا النِّسَاءَ فِى صَدَقَاتِهِنَّ عَلَى أَرْبَعِ مِائَةِ

دِرْهَمٍ؟ قَالَ: نَعَمْ. قَالَتْ: أَمَا سَمِعْتَ مَا أَنْزَلَ اللَّهُ عزوجل فِي الْقُرْآنِ؟ فَقَالَ: فَأَنَّى ذَلِكَ؟ فَقَالَ: أَمَا سَمِعْتَ اللَّهَ عزوجل يَقُولُ: وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَاراً فَلا تَأْخُذُوا مِنْهُ شَيْئاً أَتَأْخُذُونَهُ بُهْتَاناً وَإِثْماً مُبِيناً. فَقَالَ: اللَّهُمَّ غُفْرَانَكَ. كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ. قَالَ: ثُمَّ رَجَعَ فَرَكِبَ الْمِنْبَرَ فَقَالَ: أَيُّهَا النَّاسُ إِنِّي قَدْ نَهَيْتُكُمْ أَنْ تَزِيدُوا النِّسَاءَ فِي صَدَقَاتِهِمْ عَلَى أَرْبَعِمِائَةِ دِرْهَمٍ فَمَنْ شَاءَ أَنْ يُعْطِيَ مِنْ مَالِهِ مَا أَحَبَّ. قَالَ أَبُو يَعْلَى: وَأَظُنُّهُ قَالَ: فَمَنْ طَابَتْ نَفْسُهُ فَلْيَفْعَلْ

199 رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ « لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ

200 ثنا عَلِيُّ بْنُ مُسْلِمٍ ثنا خَالِدُ بْنُ مَخْلَدٍ ثنا عَلِيُّ بْنُ صَالِحٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ بِعَرَفَةَ فَقَالَ لى: يَا سَعِيدُ مَا لِي لا أَسْمَعُ النَّاسَ يُلَبُّونَ؟ فَقُلْتُ: يَخَافُونَ مِنْ مُعَاوِيَةَ قَالَ: فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ فُسْطَاطِهِ فَقَالَ: « لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ فَإِنَّهُمْ قَدْ تَرَكُوا السُّنَّةَ مِنْ بُغْضِ عَلِيٍّ. قَالَ أَبُو بَكْرٍ: أَخْبَارُ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ بَيَانٌ أَنَّهُ كَانَ يُلَبِّي بِعَرَفَاتٍ

201 سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذَلِكَ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَمَرَنِي بِهَا قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ فَقَالَ: « اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ صلى الله عليه وسلم

202 أَقِمْ عِنْدِي فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي قَالَ شُعْبَةُ: فَقُلْتُ: لِمَ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ

203 صَلَّى بِنَا عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ بِمِنًى أَرْبَعَ رَكَعَاتٍ فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَاسْتَرْجَعَ ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ فَلَيْتَ حَظِّى مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ

204 صَلَّى عُثْمَانُ بِمِنًى أَرْبَعاً فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَكْعَتَيْنِ. زَادَ عَنْ حَفْصٍ: وَمَعَ عُثْمَانَ صَدْراً مِنْ إِمَارَتِهِ ثُمَّ أَتَمَّهَا. زَادَ مِنْ هَا هُنَا عَنْ أَبِي مُعَاوِيَةَ: ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ فَلَوَدِدْتُ أَنْ لِي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ. قَالَ الْأَعْمَشُ: فَحَدَّثَنِي مُعَاوِيَةَ بْنُ قُرَّةَ عَنْ أَشْيَاخِهِ أَنَّ عَبْدَ اللَّهِ صَلَّى أَرْبَعاً قَالَ: فَقِيلَ لَهُ: عِبْتَ عَلَى عُثْمَانَ ثُمَّ صَلَّيْتُ أَرْبَعاً قَالَ: الْخِلَافُ شَرٌّ . حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ أَنَّ عُثْمَانَ إِنَّمَا صَلَّى بِمِنًى أَرْبَعًا لِأَنَّهُ أَجْمَعَ عَلَى الْإِقَامَةِ بَعْدَ الْحَجِّ. حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ قَالَ: إِنَّ عُثْمَانَ صَلَّى أَرْبَعاً لِأَنَّهُ اتَّخَذَهَا وَطَناً «.حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ قَالَ: « لَمَّا اتَّخَذَ عُثْمَانُ الْأَمْوَالَ بِالطَّائِفِ وَأَرَادَ أَنْ يُقِيمَ بِهَا صَلَّى أَرْبَعاً قَالَ: ثُمَّ أَخَذَ بِهِ الْأَئِمَّةُ بَعْدَهُ «. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادُ عَنْ أَيُّوبَ عَنْ الزُّهْرِيِّ « أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَتَمَّ الصَّلَاةَ بِمِنًى مِنْ أَجْلِ الْأَعْرَابِ لِأَنَّهُمْ كَثُرُوا عَامَئِذٍ فَصَلَّى بِالنَّاسِ أَرْبَعاً لِيُعَلِّمَهُمْ أَنَّ الصَّلَاةَ أَرْبَعٌ

205 (لَمَّا قَدِمَ عَلَيْنَا مُعَاوِيَةُ حَاجّاً قَدِمْنَا مَعَهُ مَكَّةَ قَالَ: فَصَلَّى بِنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ إِلَى دَارِ النَّدْوَةِ قَالَ: وَكَانَ عُثْمَانُ حِينَ أَتَمَّ الصَّلَاةَ إِذَا قَدِمَ مَكَّةَ صَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْعِشَاءَ الْآخِرَةَ أَرْبَعاً أَرْبَعاً فَإِذَا خَرَجَ إِلَى مِنًى وَعَرَفَاتٍ قَصَرَ الصَّلَاةَ فَإِذَا فَرَغَ مِنَ الْحَجِّ وَأَقَامَ بِمِنًى أَتَمَّ الصَّلَاةَ حَتَّى يَخْرُجَ مِنْ مَكَّةَ. فَلَمَّا صَلَّى بِنَا مُعَاوِيَةُ الظُّهْرَ رَكْعَتَيْنِ

نَهَضَ إِلَيْهِ مَرْوَانُ بْنُ الْحَكَمِ وَعَمْرُو بْنُ عُثْمَانَ فَقَالَا لَهُ: مَا عَابَ أَحَدٌ ابْنَ عَمِّكَ بِأَقْبَحِ مَا عِبْتَهُ بِهِ فَقَالَ لَهُمَا: وَمَا ذَاكَ؟ قَالَ: فَقَالَا لَهُ: أَلَمْ تَعْلَمْ أَنَّهُ أَتَمَّ الصَّلَاةَ بِمَكَّةَ قَالَ: فَقَالَ لَهُمَا: وَيْحَكُمَا وَهَلْ كَانَ غَيْرُ مَا صَنَعْتُ؟ ! قَدْ صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: فَإِنَّ ابْنَ عَمِّكَ قَدْ كَانَ أَتَمَّهَا وَإِنَّ خِلَافَكَ إِيَّاهُ لَهُ عَيْبٌ قَالَ: فَخَرَجَ مُعَاوِيَةُ إِلَى الْعَصْرِ فَصَلَّاهَا بِنَا أَرْبَعاً

206 حَجَجْتُ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ إِنَّ سَمُرَةَ بْنَ جُنْدُبٍ يَأْمُرُ النِّسَاءَ يَقْضِينَ صَلَاةَ الْمَحِيضِ فَقَالَتْ: لَا يَقْضِينَ كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم تَقْعُدُ فِى النِّفَاسِ أَرْبَعِينَ لَيْلَةً لَا يَأْمُرُهَا النَّبِيُّ صلى الله عليه وسلم بِقَضَاءِ صَلَاةِ النِّفَاسِ

207 (أَتَقْضِى الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: « أَحَرُورِيَّةٌ أَنْتِ؟ لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَا نَقْضِى وَلَا نُؤْمَرُ بِالْقَضَاءِ

208 أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قُلْتُ لَهُ: « أَتَقْضِى الْحَائِضُ الصَّلَاةَ؟ قَالَ: « لا ذَلِكَ بِدْعَةٌ «. وعنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ قَالَ: « سُئِلَ أَتَقْضِى الْحَائِضُ الصَّلَاةَ؟ قَالَ: « لا ذَلِكَ بِدْعَةٌ

209 أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: « لَا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا. قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَنَمْنَعُهُنَّ قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبّاً سَيِّئاً مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَقُولُ: وَاللَّهِ لَنَمْنَعُهُنَّ

210 قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ إِذَا اسْتَأْذَنَّكُنَّ فَقَالَ بِلَالٌ: وَاللَّهِ لَنَمْنَعُهُنَّ فَقَالَ عَبْدُ اللَّهِ: يَا عَدُوَّ اللَّهِ أَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَقُولُ: لَنَمْنَعُهُنَّ

211 لَوْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ

212 كَانَتِ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِى الْجَمَاعَةِ فِى الْمَسْجِدِ فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَغَارُ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَانِى قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ صلى الله عليه وسلم: لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

213 لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ

214 لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلْيَخْرُجْنَ تَفِلَاتٍ

215 عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِى سُفْيَانَ بَاعَ سِقَايَةً مِنْ ذَهَبٍ أَوْ وَرِقٍ بِأَكْثَرَ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ مِثْلِ هَذَا إِلَّا مِثْلًا بِمِثْلٍ «.فَقَالَ لَهُ مُعَاوِيَةُ: مَا أَرَى بِمِثْلِ هَذَا بَأْساً.فَقَالَ أَبُو الدَّرْدَاءِ: مَنْ يَعْذِرُنِى مِنْ مُعَاوِيَةَ أَنَا أُخْبِرُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَيُخْبِرُنِى عَنْ رَأْيِهِ: لَا أُسَاكِنُكَ بِأَرْضٍ أَنْتَ بِهَا

216 دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدِمَشْقَ وَهُوَ يَبْكِى فَقُلْتُ: مَا يُبْكِيكَ؟ فَقَالَ: لَا أَعْرِفُ شَيْئاً مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ وَهَذِهِ الصَّلَاةُ قَدْ ضُيِّعَتْ

217 صَلَّيْتُ أَنَا وَعِمْرَانُ صَلَاةً خَلْفَ عَلِىِّ بْنِ أَبِى طَالِبٍ رَضِىَ اللَّهُ عَنْهُ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا سَلَّمَ أَخَذَ عِمْرَانُ بِيَدِى فَقَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةَ مُحَمَّدٍ صلى الله عليه وسلم أَوْ قَالَ: لَقَدْ ذَكَّرَنِى هَذَا صَلَاةَ مُحَمَّدٍ صلى الله عليه وسلم

218 لَقَدْ ذَكَّرَنَا ابْنُ أَبِى طَالِبٍ وَنَحْنُ بِالْبَصْرَةِ صَلَاةً كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُكَبِّرُ إِذَا سَجَدَ وَإِذَا قَامَ فَلَا أَدْرِى أَنَسِينَاهَا أَمْ تَرَكْنَاهَا عَمْداً

219 حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاشٍ الْيُحْمَدِىُّ قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِىَّ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَعْرِفُ شَيْئًا الْيَوْمَ مِمَّا

كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ: قُلْنَا لَهُ: فَأَيْنَ الصَّلَاةُ ؟ قَالَ: أَوَلَمْ تَصْنَعُوا فِي الصَّلَاةِ مَا قَدْ عَلِمْتُمْ؟

220 حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ حَبِيبِ بْنِ عُبَيْدٍ الرَّحَبِيِّ عَنْ غُضَيْفِ بْنِ الْحَارِثِ الثُّمَالِيِّ قَالَ: بَعَثَ إِلَيَّ عَبْدُ الْمَلِكِ ابْنُ مَرْوَانَ فَقَالَ: يَا أَبَا أَسْمَاءَ إِنَّا قَدْ جَمَعْنَا النَّاسَ عَلَى أَمْرَيْنِ قَالَ: وَمَا هُمَا؟ قَالَ: رَفْعُ الْأَيْدِي عَلَى الْمَنَابِرِ يَوْمَ الْجُمُعَةِ وَالْقَصَصُ بَعْدَ الصُّبْحِ وَالْعَصْرِ فَقَالَ: أَمَا إِنَّهُمَا أَمْثَلُ بِدْعَتِكُمْ عِنْدِي وَلَسْتُ مُجِيبَكَ إِلَى شَيْءٍ مِنْهُمَا قَالَ: لِمَ؟ قَالَ: لِأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: « مَا أَحْدَثَ قَوْمٌ بِدْعَةً إِلَّا رُفِعَ مِثْلُهَا مِنَ السُّنَّةِ فَتَمَسُّكٌ بِسُنَّةٍ خَيْرٌ مِنْ إِحْدَاثِ بِدْعَةٍ

221 أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ شَرِبَ قَايِماً فَنَظَرَ إِلَيْهِ النَّاسُ كَأَنَّهُمْ أَنْكَرُوهُ فَقَالَ: مَا تَنْظُرُونَ؟ إِنْ أَشْرَبْ قَايِماً فَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَشْرَبُ قَايِماً وَإِنْ أَشْرَبْ قَاعِداً فَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَشْرَبُ قَاعِداً

222 خَطَبَنَا ابْنُ عَبَّاسٍ يَوْماً بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةَ الصَّلَاةَ قَالَ: فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ لَا يَفْتُرُ وَلَا يَنْثَنِي الصَّلَاةَ الصَّلَاةَ فَقَالَ ابْنُ عَبَّاسٍ: أَتُعَلِّمُنِي بِالسُّنَّةِ لَا أُمَّ لَكَ؟ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم « جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: فَحَاكَ فِي صَدْرِي مِنْ ذَلِكَ شَيْءٌ فَأَتَيْتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ فَصَدَّقَ مَقَالَتَهُ

223 ﴿وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

224 صلوا كما رأيتمونى أصلى

225 ارجع فصل فإنك لم تصل

226 خذوا عنى مناسككم

227 جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا إِلَّا أَنْ تَطَوَّعَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: وَصِيَامُ رَمَضَانَ قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: لَا إِلَّا أَنْ تَطَوَّعَ قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا إِلَّا أَنْ تَطَوَّعَ قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَفْلَحَ إِنْ صَدَقَ

228 وَضعتُ لِرسولِ اللهِ صلى الله عليه وسلّم غُسلاً وسَتَرْتُه فصَبّ على يَدِهِ فغسلها مرّةً أَو مرّتين ـ قال سُليمانُ: لا أدرِى أَذَكَرَ الثالثةَ أم لا ـ ثمّ أَفرَغَ بيمينهِ على شِمالهِ فغَسَل فَرجَهُ ثمّ دَلكَ يدَهُ بالأرضِ أو بالحائطِ ثمّ تمَضْمَضَ واسْتنشَقَ وَغَسَل وَجهَهُ ويدَيهِ وَغَسَل رأَسَهُ ثمّ صبّ على جَسَدِهِ ثمّ تَنحّى فغسلَ قدَميهِ فناوَلْتُه خِرقةً فقال بيدِه هكذا ولم يُرِدها

229 ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

230 ﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

231 إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ

232 ﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

233 قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنَّ خِيَارَ عِبَادِ اللَّهِ الَّذِينَ يُرَاعُونَ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ وَالأَظِلَّةَ لِذِكْرِ اللَّهِ

234 أُتِيتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ خَطْوُهَا عِنْدَ مُنْتَهَى طَرْفِهَا فَرَكِبْتُ وَمَعِى جِبْرِيلُ عَلَيْهِ السَّلَام فَسِرْتُ فَقَالَ: انْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِى أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجَرُ ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَصَلَّيْتُ فَقَالَ: أَتَدْرِى أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللَّهُ عزوجل مُوسَى عَلَيْهِ السَّلَام ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَنَزَلْتُ فَصَلَّيْتُ فَقَالَ: أَتَدْرِى أَيْنَ صَلَّيْتَ صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَام ثُمَّ دَخَلْتُ بَيْتَ الْمَقْدِسِ فَجُمِعَ لِى الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَام...

235 إِنِّى عَبْدُ اللَّهِ لَخَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ عَلَيْهِ السَّلَام لَمُنْجَدِلٌ فِى طِينَتِهِ وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ دَعْوَةُ أَبِى إِبْرَاهِيمَ وَبِشَارَةُ عِيسَى بِى وَرُؤْيَا أُمِّى الَّتِى رَأَتْ وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ تَرَيْنَ

236 فجعلت أنظر إلى النجوم تدلى حتى أقول لتقعن على فلما ولدت خرج منها نور أضاء له البيت والدار

237 قال سمعت رسول الله صلى الله عليه وسلّم يقول: إنى عبد الله وخاتم النبيين وإن آدم لمنجدل فى طينته وسأخبركم عن ذلك: إنى دعوة أبى إبراهيم وبشارة عيسى بى ورؤيا أمى التى رأت وكذلك أمهات النبيين يرين وإن أم رسول الله صلى الله عليه وسلّم رأت حين وضعته نوراً أضاءت له قصور الشام

238 أضاءت له بصرى من أرض الشام

239 ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلى﴾

240 إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ. وَإِنَّمَا لِامْرِىءٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

241 ﴿وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

242 ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

243 إِنَّ اللَّهَ حَدَّ حُدُوداً فَلا تَعْتَدُوهَا وَفَرَضَ لَكُمْ فَرَائِضَ فَلا تُضَيِّعُوهَا وَحَرَّمَ أَشْيَاءَ فَلا تَنْتَهِكُوهَا وَتَرَكَ أَشْيَاءَ مِنْ غَيْرِ نِسْيَانٍ مِنْ رَبِّكُمْ وَلَكِنْ رَحْمَةً مِنْهُ لَكُمْ فَاقْبَلُوهَا وَلا تَبْحَثُوا فِيهَا

244 قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

245 الأَنْبِيَاءُ أَحْيَاءٌ فِى قُبُورِهِمْ يُصَلُّونَ

246 مَرَرْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِىَ بِى عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّى فِى قَبْرِهِ

247 ﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِى سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ﴾

248 مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَىَّ إِلَّا رَدَّ اللَّهُ عَلَىَّ رُوحِى حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

249 ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

250 لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعاً لِمَا جِئْتُ بِهِ

251 وَمَا تَقَرَّبَ إِلَىَّ عَبْدِى بِشَىْءٍ أَحَبَّ إِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِى يَتَقَرَّبُ إِلَىَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِى

يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِى يُبْصِرُ بِهِ وَيَدَهُ الَّتِى يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِى يَمْشِى بِهَا وَإِنْ سَأَلَنِى لَأُعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِى لَأُعِيذَنَّهُ

252 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

253 ﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾